DEFICIENCY or SUFFICIENCY? See Page 3.

HAVE YOU SENT YOUR CONTRIBUTION?

JAN.-FEB., 1920.

EVANGELICAL CHRISTENDOM

6D.

ORGAN OF THE WORLD'S EVANGELICAL ALLIANCE

The World's Evangelical Alliance

(British Organisation)

Founded in 1846. Incorporated 1912. It exists to enable Christians of both British and Foreign Nations to realise in themselves, and to manifest to others, that living and essential union which unites Christians in the fellowship of Christ. As a result of this union the Alliance is active in the promotion of Co-operation and Unity: the cause of Religious Liberty: the Relief of Persecuted Christians: the furtherance of United Prayer: the maintenance of Evangelical Truth: and various enterprises of Home and Foreign Evangelistic Work, &c., &c.

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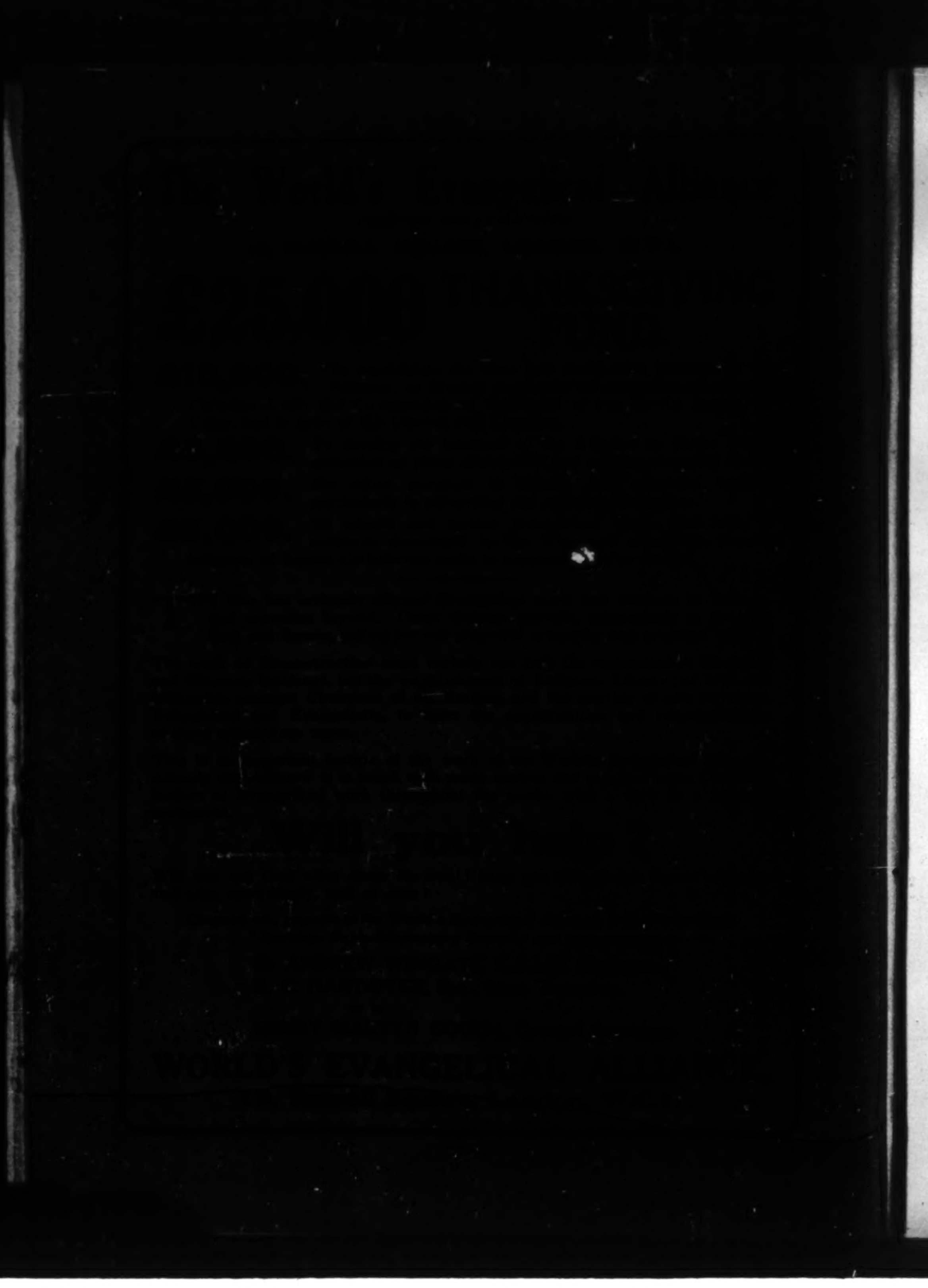
BOOKS WORTH READING, &c.

PRICE SIXPENCE.



Evangelical Christendom

"Unum Corpus sumus in Christo."

Jan.-Feb., 1920.

Christianity at the Cross Roads.

We are all familiar with recent volumes and articles, with more or less force and fundamental insight, dealing with vital aspects of our common Christianity. The notable volume by the Rev. J. H. Shakespeare, entitled, "The Churches at the Cross Roads," at least among the Free Churches, but we claim far beyond, made an important contribution to the subject of Christian Reunion. An earlier volume, which we regret is at present out of print, by Rev. R. C. Gillie, entitled, "Evangelicalism, Has it a Future?" set many earnest Evangelicals thinking, and has resulted in some reconstructions of methods without endangering foundations of belief. Yet another contribution to current literature, of quite a different spirit, perhaps only what we may expect from an intolerant ritualistic newspaper, was entitled "The Passing of the Evangelicals." All these and other pronouncements reveal that all is not well with organised religion. On every hand there are dangers both from without and within, which seem to call for concern and enquiry as to whether Christianity itself, in its organised presentation, is not at the cross-roads. Let us examine a few of the facts.

In the first place what is the situation in regard to Christianity in its highest and noblest expression, Christian Union? If we have to speak with shame and confusion the humiliation is a plea for more prayer and confession of failure. During the trying period of the war, particularly towards the end, concessions on the Free Church side, frankly and gladly made for the sake of Reunion, seemed likely to bring into closer union than ever before the Protestant Churches of the West. Conferences, notably the Oxford gatherings, rose in their discussions and findings to high watermark of spirituality and practical results. There were thanksgivings, and eager anticipations of consummated unity in the face of the return from the war of warriors who had seen a vision in France, Flanders and elsewhere, of a new earth wherein dwell Christian brotherhood and love; who at least had realised the futility of separate folds, or doors, thereto, when in the presence of common danger and unity of command they had lived as one flock. Then came a rude awakening, to them and to all. Christian Unity, even at the official service of Thanksgiving had to be satisfied with an arrangement by courtesy, and the Albert Hall had to be the scene of a sectional gathering evidencing that after all "We are not divided" might be true of the Church in its watertight compartments, but was and is hypocrisy if sung in its intent as representing the unity which should characterise the Church of the living God. More Conferences, more notable pronouncements, a noble example by at least one notable Bishop, and the rift in the lute became more obvious. Open hostility revealed itself, threatenings gave birth to compromises, and episcopal exhortations to await the next meeting of the Lambeth Conference, already heralded by the reservation of the Albert Hall and Queen's Hall by the extreme section of the Anglican Church to exhibit their strength to that assembly of pan-Anglican Archbishops and Bishops, and, presumably, to ventilate intentions if the steps towards intercommunion, so resolutely demanded by both Anglican and Free Churchmen, are assented to and made effective. Even at the eleventh hour depression is encouraged, and the public and the Press irritated, by the vials of wrath outpoured upon the Dean of Durham in his bold invitation to the honoured Minister of Westminster Chapel, Dr. Jowett, to preach in the

pulpit of Durham Cathedral on Sunday afternoon, Feb. 15th, and we may never know all that has transpired behind the announced decision of the Bishop of Durham to withdraw from the service. It is true that the findings of the last Oxford Conference have not yet been made public. We understand they are unanimous and far-reaching. But clearly much depends upon the courage and good feeling of the vast body of Evangelical Christians in our land. Christianity is at the cross-roads as regards its highest expression. Which road is it going to take?

Christianity and Bolshevism.

Let us consider another aspect of our subject. In the words of Bishop Nicolai Velimirovic "the issue between Christ and Antichrist is now joined in Russia." Much is being written and said concerning Bolshevism, but comparatively few Christians realise the seriousness of its bearing upon organised Christianity, not only in Russia and the Far East, but nearer home. Its avowed intent is the world-wide establishment of Atheism, its methods are not only revolutionary but exceed in horrors, the truth of which are beyond dispute, the persecutions of Christians in the days of Nero, or the ghastly scenes of the French Revolution. We are not among those who decry all who espouse socialism as being anti-christian, nor do we believe that the heart of labour in our own country is other than sound, and capable of Christian influence, were it not for the conspicuous failure of organised Christianity within the Churches themselves. But "Bolshevism," which interpreted means "majority," is anarchy, and constitutes the greatest menace to western civilisation that has ever manifested itself, and as it is avowedly atheistic we must not lose sight of its serious menace to Christianity, in the Mission Field, and at home. It may be difficult to declare what practical action Christianity should take. But is it awake? Is it at prayer?

Christianity and Criticism.

One other aspect of the subject calls for comment. Christianity is being assailed by its own exponents, and from within its own ranks. St. Paul said this would be so, "the time shall come, when they shall not endure sound doctrine." And he also foretold that the days would come, the days we believe in which we are living, when men should "depart from the truth," and "believe a lie." Legitimate criticism has never yet harmed the Bible, or done other than assist to establish the truth of its teachings concerning the Person and work of our Lord Jesus Christ. But, and let us be up-to-date, a well-known and accepted evangelical minister recently referred to the book of Jonah as "that evangelical allegory," and we are accustomed now to unchallenged statements of opinion by well-known Bishops and others concerning their doubts of the Virgin Birth of our Lord, and his physical resurrection, which marks our Christian Sunday. Do these preachers and writers put in new foundations when they disturb the old? Do they retain the glow of the holy faith? Do they reveal the sources of power? From this point of view also much more could be written.

Christianity and Christians.

We cannot leave the subject without a word of hope and incentive to courage. No doubt a case can be made for a more cheerful prospect. At another time we may attempt to indicate these points of light. At present it is sufficient to remember the eternal guarantees. Christianity in its essence is in safe hands. God's Truth may be dimmed, it cannot be destroyed. The call of the hour is for a widespread coming together of those in all Churches who know the Truth and have experienced its life-giving freedom. The very circumstances to which we have referred are drawing together Christians of every name. Russia never seemed so near as it has these past months while we have thought of and prayed for fellow Christians in suffering, meeting them at the Throne of Grace. As an Alliance, founded not only to promote Christian Union but to contend for the Christian fundamentals, we have and shall have a great and growing work and responsibility throughout the world. We may indeed be encouraged by the spontaneous testimony on another page of the Secretary of one of our largest and most honoured Missionary Societies, "the longer I live the more convinced I am that the only basis of union, the only basis of lasting Christian union in this country, is that held by the World's Evangelical Alliance."

H. M. G.

Notes.

World's Evangelical Alliance Finance—The World's Evangelical Alliance has not the same resources for advertisement which other Societies possess. This fact renders its financial needs the more critical. It leaves its financial position similar to that of sister organisations, and the causes attributable to the same financial crisis with which religious work generally is faced. The war is over, and fifteen months after we are realising its effects upon national and international life and resources. One of these is an increasing cost of all commodities and living due to the shrinkage of production and exchange values, and consequently of money value. Apart from the help of God and the increased generosity of His servants, the effect of this situation upon Societies with foreign interests is disastrous. Home responsibilities face the same threatening outlook owing to the increasing rise in wages, prices of all materials, and taxation. It is unnecessary further to enlarge upon a situation realised by all, the question is the remedy? In the first place, it should be realised that the war has created a new monied class. At present indications do not reveal that this class to any large extent is interested in or identified with aggressive Christian work. If this be true it is in itself a call to new enterprise and adventure, a test of the evangelistic powers of organised Christian work. It calls loudly for a new spiritual awakening, new consecration, aided by the breath of the Spirit of God, which is able to make dry bones hear the word of the Lord. Then it should be remembered that many, very many Christians to-day are receiving increased incomes partly due to the increased cost of living referred to. The question arises, are these contributing to God's work in accordance with the increase? Many, we fear, are merely contributing at the pre-war rate. And thirdly, a time has arrived when it is necessary to enquire whether there should not be among Christians a levy upon capital to meet the pressing needs of these lean years, in addition to contributions from income? While sharing the anxieties of sister organisations, the fact remains that as an Alliance we cannot meet our responsibilities unless special help is forthcoming, and that within the next few months. We shall close our 74th financial year on March 31st, and the Council ask that every Member and Subscriber will do their utmost in the few weeks that remain before that date to relieve the situation. The prompt payment of contributions so far unrenewed as well as those falling due is pleaded for; and will everyone give liberally, for in the twentieth century it is as in the first, "God loveth a cheerful giver." Please make cheques, etc., payable to the "World's Evangelical Alliance," and forward them to the General Secretary, 19, Russell Square, London, W.C.1.

The £25,000 Thanksgiving Fund. £25,000 may seem a large sum to raise, and at present no public appeal has been pressed. We are glad, however, to be able to state that the first £1,000 has been raised, and shortly the Council hope to appeal for further gifts, as well as the personal help of our wide constituency in extending the appeal. In the meantime we desire to enquire whether in lieu of legacy some will not desire to contribute gifts of War Stock or other capital for investment, the interest maintaining their subscriptions during lifetime as well as perpetuating their zeal for the widespread evangelical interests represented by the Alliance. This is one method of assuring the income of the Alliance and of relieving the anxiety of its Council. Plans for new and necessary home and foreign work actually wait upon the funds to consummate them. It would be easy for the Alliance to move in the direction of worldly expediency, it prefers and intends to rest upon the faithfulness of God and the generosity of hearts He has touched. Often the newspapers announce the receipt by the Secretary of some hospital or philanthropic institution, the anonymous gift or otherwise, of £1,000, or less. How cheered and grateful the Council will be if the same experience falls to the lot of the World's Evangelical Alliance.

The Week of Prayer, 1920.—The Universal Week of Prayer has answered all expectations. Reports to hand from many home centres evidence a new manifestation of

Christian Unity, and real power in Prayer. Reports from foreign parts are coming in, and we are able on another page to illustrate the invitation issued to the first organised and united observance in Jerusalem, showing how the Alliance is keeping abreast of developments in the East, both political and spiritual. Then we have a warm letter from Athens, Greece, with a thankoffering of £5 10s. from the Greek Evangelical Church enclosed. Similar contributions are to hand from widely separated parts of Canada, with equally encouraging reports. Through the Comité Protestant Francais the universal programme was translated and the Week observed on a widespread scale in France. It is early yet for the receipt of reports from more distant parts, but we doubt not they are on their way. How great is the privilege of girdling the world with the golden chain of Prayer, and how effectual its bearing upon the primary object of the Alliance, Christian Union! The Council heartily thank all those who have assisted the observance of 1920.

Queen's Hall United Meetings.—The Queen's Hall, W., has been the centre of two more inspiring days of united Prayer since our last issue. That on January 2nd embodied "New Year Thanksgiving," and was entitled "1920—The Year of a Great Awakening?" Rev. W. Y. Fullerton presiding at the morning meeting, and Bishop Welldon, Dean of Durham, at the afternoon. Both meetings were largely attended, and prefaced continuation meetings held daily at noon throughout the Week of Prayer at Sion College Hall. We only regret that limitations of space, still constituted by the rising cost of paper and increased printing and postal charges, make it impossible to report the proceedings more fully. We include in this issue the address given at the Queen's Hall by Mr. Fullerton. We draw special attention also to the address on "The Needs of Ireland" by the Archbishop of Armagh, which was held over from our last issue. Other addresses are held over.

Bolshevism and Christianity.—The day of Prayer at the Queen's Hall on February 3rd was devoted to the subject of "Bolshevism and Christianity." The hall was filled in every part, the only vacant seats being due to the failure of those who had taken tickets to use them. It was an inspiring gathering, called for by the seriousness of the subject and the events in Russia. Sir Alfred Yeo, M.P., presided, Rev J. Clifford Banham, Dr. Meyer and Rev. E. L. Langston led the great audience in Prayer for Russia in her agony, and Britain in her peril, arising as much from her neglect of God's Word and commandments and the secularisation of the Day of Rest and Worship, as from the dissemination of Bolshevist propaganda. Prebendary Gough's eloquent address is included on another page. In addition to leading a ten minutes Guided Intercession the General Secretary read letters from the Bishop of London, the Marquess of Salisbury, and Lord Sydenham, who wrote :—

> "Christianity has never been in greater peril than at the present time. In all countries organised attempts are being made to destroy the Christian Faith. The results in Russia we partly know. In our own country the Socialist Sunday Schools have worked for years to undermine religion, and their base teaching helps to account for the revolutionist propaganda which is being carried on among our manual workers.
>
> "Only the spirit of Christianity can enable us to accomplish the national regeneration which we desire, and if that spirit, which has lifted mankind out of barbarism, is lost, there will be 'red ruin and the breaking up of laws' involving the world in the unspeakable horrors that the Bolsheviks have inflicted upon the helpless masses of Russia. Civilisation divorced from religion must perish.
>
> "Yours faithfully,
> "(Signed) SYDENHAM."

Mr. Gooch occupied the last half-hour of the meeting with a description of Bolshevism in Russia, accompanied by word pictures and pictures from photographs, prefacing his address by a threefold definition of the objects of the meeting: (1) Christian protest against the horrors perpetrated by the Bolsheviks in Christian Russia; (2) Christian fellowship and sympathy with fellow Christians in Russia, and purpose to succour them; (3) United Prayer to God that He will move where men and material intervention seem to have failed. There was not a jarring note in the meeting,

WORLDS EVANGELICAL ALLIANCE

UNIVERSAL WEEK OF PRAYER

Jan. 4th to 10th 1920.

(as arranged for Jerusalem.)

"We are one Body in Christ."

Sunday January 4th
Preparation for the week of prayer Held at the Y. W. C. A. at 3.30 p.m.

Monday January 5th
General Subject "Thanksgiving and Confession" Held at St. PAUL'S (Arabic) CHURCH at 4.30 p.m.

Tuesday January 6th
General Subject "God's will concerning Christian Reunion" Held at St. GEORGE'S CATHEDRAL at 4.30 p.m.

Wednesday January 7th
General Subject "Nations and their Rulers" Held at St. GEORGE'S CATHEDRAL at 4.30 p.m.

Thursday January 8th
General Subject "Missions among Moslems and the Heathen" Held at the AMERICAN CHURCH at 4.30 p.m.

Friday January 9th
General Subject "Families, Schools, Colleges and the young" Held at the SYRIAN ORPHANAGE at 4.30 p.m.

Saturday January 10th
General Subject "The Jews and Home Missions." Held at CHRIST CHURCH at 4.30 p.m.

Details of each subject will be arranged according to the published syllabus.

THE WEEK OF PRAYER IN PALESTINE.

Our readers will be glad to see a reproduction of the announcement and invitation circulated for the first time in Jerusalem, and will take note of the catholicity of the observance.

which was one to be remembered. The appeal for £5,000 for Christian relief and evangelical work in Russia "in token of Christian sympathy" constitutes a claim upon all. The need is urgent, and will become more so. Gifts should be forwarded to the General Secretary, World's Evangelical Alliance, 19, Russell Square, London, W.C.1.

Sir Andrew Wingate on the National Outlook.—Speaking from the Chair at Sion College Hall on Wednesday, Jan. 7th, Sir Andrew Wingate said: "Probably Mr. Gooch emphasised the importance of our prayers to-day not because of the speaker, but because of the gravity of the situation. We prayed very earnestly during the war, and with increasing intensity as the seriousness of the crisis broke upon our view. But I would suggest to all thinking minds that there is perhaps a greater urgency at this present moment than there was even during the war. Could we see perhaps the trials that await us the Queen's Hall would not be large enough to hold those who would crowd to present their prayers that the angels might offer them with clouds of incense before our Lord because His judgments are clearly abroad in the earth.

"There is a very curious parallel between the war and what we call Peace, those sudden setbacks and delays, those extraordinary surprises that come teaching us that peace is no more within the power of the nations than victory. It is God who is the Giver. The outlook at present is perhaps serious because of two factors. One is the manifest hesitation of the United States of America to undertake any responsibility of preserving peace and good order in Europe. The other is the success of the Bolshevist movement in Russia. These two factors are being taken advantage of in the Mohammedan world to persuade themselves and to persuade other people that the victory belongs to them and not to us; that Russia will come to the aid of Turkey, and the two together with the sympathy of the Central Powers will very soon deliver Egypt and India and other countries from the Christian domination. It is a time for very earnest prayer because we know not to what these things are going to grow, and we know not what effect they may have. There is, as Mr. Lloyd George pointed out, a parallelism, an extraordinary similarity between the French Revolution and what is going on in Russia—terrible bloodshed and the breaking down of all law and order, eventually working towards a Central Government and then towards the keeping up that Government by large armies preying upon neighbouring countries—and unless we pray and pray with all our power and might we shall not stay these great forces of evil which seem to be rising in our midst. There is no fate in the world; everything is foreknown, but because it is foreknown that does not take away the power of choice. We always have the power to choose or to refuse evil, and we can alter and stay events by our prayers.

"The World's Evangelical Alliance has been used by God all the world over to bring into men's minds more vividly the power of prayer, and the power especially of united prayer, prayer from amongst all the nations and countries, and in accordance with the United Programme issued by the Alliance the Christians of the whole world are coming together this week, not in one place but with one accord, to present similar petitions to the Almighty. There is a great power in that unity, and I believe that the World's Evangelical Alliance will more and more by the aid of your co-operation be used to demonstrate the practical power of prayer.

"What we need at the moment is to have from God the power to maintain our moral character in the world. If we let go those things which are spoken of in this Programme; if we neglect God's Day, if we neglect God's Word, if we slight His commandments; if we let go those great national standards that have brought us to our present high position in the world, then we may depend upon it God will take that position from us. We are asked very specially to pray for the due observance of the Lord's Day. It is a testimony to the whole world that we believe in God, that we believe that Christ is the Ruler of the nations, and if we let go those outward manifestations to the whole heathen world, where are we? What have we gained in Egypt, for example, by allowing our Christian officers to work on Sunday and thus observe the Mohammedan custom. We shall gain nothing at all by pushing God aside and thinking that we can work without Him."

The Menace of Sunday Games.—The Queen's Hall United Meeting on Tuesday, March 2nd, will be occupied with the subject of "Sunday Observance: A National Obligation and Responsibility." There will be an evening meeting also, at 7 p.m., in All Souls' Church, Langham Place (adjoining Queen's Hall). The comment in our last issue on "Pagan Sundays" was well-timed. We are still anxious to learn the identity of the writer of the article in *The Times* advocating the organisation by clergy and ministers of Sunday games in our parks and open spaces. Had this article any influence upon the Parks Committee of the London County Council in their decision to recommend to the Council the opening of at least two of our metropolitan parks for Sunday recreation? An influential deputation to the Parks Committee, introduced by Mr. G. A. King, Master of the Law Courts, was ridiculed in the daily press, and some of their number parodied as "grey-beards." Happily, the proposal has been referred back to the Committee by the L.C.C. by a vote representing a majority of thirty-seven.

We think it was Voltaire who stated that if they were to destroy Christianity they must first kill Sunday, for he believed that religion, and even morality, was bound up with the true observance of the Lord's Day. That was many years ago. The age of hustle and unrest has developed since Voltaire's days, and if the statement that Sunday observance was necessary on moral and physical grounds, as well as on spiritual, was true then, it is even more so today. It is, nevertheless, essential that we should hold a true view of Sunday, not only on the grounds of our Lord's own statement that "the Sabbath was made for man, and not man for the Sabbath," but on account of the weaker intelligence and knowledge of the ignorant. The Christian Sunday is a new institution. Unfortunately the public, and to a large extent the Press, confuse the Jewish Sabbath with it. The two are distinct, although in one aspect the Christian Sunday demands a higher and truer worship of God in Christ. And when the Churches are truly united, and spiritual worship and expository preaching are the rule rather than the exception, we believe the masses will be the more ready to regard Sunday in its true perspective and privilege. On moral grounds the question of Sunday games and labour seems to be answered, first by the agreement of the best scientists that one day's rest in seven is essential for physical health and happiness, and many of these would add that the observance of Sunday is essential also for the moral stability and character of the State. Worship and Prayer are both essentials of a sound and healthy mind and body, but men love and follow after the flesh, or as our Lord put it, they "love darkness rather than light because their deeds are evil," and so in place of Worship and Prayer they desire pleasure. The result, both to the individual and to the nation, is moral and spiritual decay. A true spiritual awakening in the Churches and a return to the Pentecostal message would prove the expulsive power of a new affection and under the influence of the Holy Spirit turn men, women and children from the parks, whither they are now trending, to crowd our Churches. The negative has failed. Let us try the positive and unite in prayer for national spiritual revival.

Missionary Re-Unions.—The monthly Missionary Reunions at the Alliance House have attracted large attendances. The convenience of Russell Square both to trains and 'buses from every part of London is becoming realised, just as the square itself is becoming more and more a centre of influential Christian and other organisations. On Thursday, February 19th, we hope to welcome Prince Ocherrin of Haeju, who will speak on "Religious Life and Liberty in Corea." On December 18th, Mr. C. Douglas Green, of the Mission to Lepers, gave an instructive lecture on "Light and Shade in Leper Life," the Chair being occupied by Sir Andrew Wingate. Sir Andrew kindly presided also on January 15th, when the General Secretary, Mr. H. Martyn Gooch, addressed an audience which filled every part of the drawing-rooms on "Our Own Missionaries," exhibiting some new pictures of life and work in Malta, North Africa, and Russia.

Lord Polwarth's Message.—The Council recently had before them a letter from our honoured President, Lord Polwarth. Although unable to be present with us at the centre, Lord Polwarth follows with unabated interest the proceedings of the

Alliance, and we reproduce the letter referred to :—

"Harden, Hawick,
" Dec. 28, 1919.

" Dear Mr. Gooch,

" It is with much regret that I find myself unable to share in the privilege of the many meetings for prayer held at this time. Though I can attend where circumstances permit, my deafness renders all inaudible, but there is I find special compensation in realising that one can be within the sacred sphere of prayer which is audible in heaven. I have now been for many years a member of the Evangelical Alliance and never has there been a wider and deeper atmosphere of prayer than at the present. The war has brought many sorrows to the world, but the angel watchers have doubtless followed the clouds of prayer ascending to the Throne on high. I would humbly follow their example and seek to behold the ascension of the Great Intercessor laden with the petitions of the whole Church. London is specially privileged and I venture to address to you my deep sympathy with all who will be waiting upon God in prayer.

" You recently reminded all members of the Evangelical Alliance of the call not only to join in united prayer, but also in their contributions to the varied work of the Alliance. I wish I could do more to assist in this phase, but along with many others find myself unable to do much in this sphere. I therefore forward my donation to the Alliance, £20 cheque.

" I trust the Evangelical Alliance may be prospered above all with an abundant continuance of the spirit of prayer.

" Ever yours, with deep sympathy,
" POLWARTH."

In Memoriam—Prebendary Webster.—The sudden death through an accident of Prebendary Francis Scott Webster filled the hearts of a very wide circle of his friends and fellow-workers with gloom and sadness. The early news of the tragic event, the details of which are known, seemed almost incredible, and would have been so regarded but for the first-hand source of the intimation. We might in extended space speak of Prebendary Webster's achievements and of the place he filled in many circles of Christian service. He is and will be greatly missed, and his place cannot be filled. We append the Minute adopted by the Executive Council at their meeting on January 22nd :—

Death of Prebendary F. S. Webster.

The Council received with deep regret news of the sudden death through an accident on Friday, January 2nd, of Prebendary F. S. Webster. As a Member of the General Council of the Alliance he was devoted to its aims and work, and shared when possible its official responsibilities, particularly as a representative of the Council in deputations both at home and on the Continent of Europe, and by the hearty support and co-operation he gave to the central united meetings at the Queen's Hall, W. For his large-hearted and loving fellowship in the world interests of the Alliance and sister organisations Prebendary Webster will be greatly missed, while held in fragrant memory. In thus recording their deep sense of their own loss, and that of the Church militant on earth, the Council tenderly and respectfully express to Mrs. Webster their united sympathy, with the assurance that for her, as for other sorrowing relatives, prayer to God has been made for grace to realise in this great trial of faith the hand of Divine omniscience and the comfort of the Holy Ghost."

We ask all our readers to assist in extending the circulation of Evangelical Christendom by passing, or posting on, this issue when read, and all who receive it to assist the work of the World's Evangelical Alliance by their prayers, and contributions to its funds.—Ed.

Spiritual Adventure in 1920.*

By Rev. W. Y. FULLERTON.

We shall all agree that this twentieth year of this twentieth century, judged by the signs that we see around us, is likely to be a momentous one in the history of the world. To those of us who belong to the nineteenth century, the days are getting late. To those who belong to the twentieth century the time may seem yet to be young. But, late or young, changes are all round about us, and we are waiting with awe to see God's goings forth in the midst of the people.

And we cannot this morning forget one sad happening, judging it from our standpoint, under the shadow of which we gather. Reference has already been made to it by our brother, Mr. Bardsley, in his prayer. One who was foremost in the World's Evangelical Alliance and foremost in every good work, the Rector of this parish, Prebendary Webster, suddenly was called on Friday last to meet the Lord whom he loved so well and served so faithfully. If we believe that the steps of a good man are ordered by the Lord, we cannot think that that step off the pavement in Baker Street, on Friday, was any accident, judged from God's standpoint. We have to ask ourselves what for us today is the meaning of this bereavement? for He who called our brother knew we would meet here, and knew the shadow that would be over our spirits, and He is seeming to say to us—and I think we shall all feel the call to be this—that we should "work while it is to-day, for the night cometh." I mourn not only a great leader in the Church of Jesus Christ, but a dear and personal friend. I spent a holiday with him only last summer with Mr. and Mrs. Leigh in their charming home amongst the hills of Wales. Prebendary Webb-Peploe was there too. Our brother Webster was one of the youngest and one of the most eager men in the service of Christ that I have ever known. He has done a good day's work. He is not only mourned in this parish and in the adjoining church; but his name is written in the history of the Church Army, and in the history of the Keswick Convention, where he was a leading figure. And often for the Evangelical Alliance he has spoken both in this country and on the Continent, and no cause was dearer to him than the cause of Christian union.

And now that cause that was dear to him is dear to us, and this year, 1920, is likely, I think, to see a forward step towards real union between Christian people. Our prayers must go up unceasingly for the meetings at Lambeth of the Bishops of the Anglican Church during this year, in which the Bishops of the world will be assembled. Let us "prevent" and surround them with our prayers, that something practical may be done towards the Christian Unity that is so much on our hearts.

The longer I live the more convinced I am that the only basis of union, the only basis of lasting Christian union in this country, is that held by the World's Evangelical Alliance. The only alliance possible between Christians is on the rock of Evangelicalism; all the rest is shifting sand. If we are based upon the central truth, discarding all the irrelevances, on this or the other side, willing to join on the fact of Jesus Christ—His Deity, His death, His resurrection, His coming glory, His mediating to us by the Holy Spirit who Himself is God—then indeed we shall find something nearer the mind of Christ than we have ever discovered before.

Standing on the threshold of this new year we cannot forget that in a few days it is likely to witness the signature of the *Covenant* between the nations. I rejoice in the use of that great old-fashioned word for the League of Nations. The Covenant will, I fear, not be as great an instrument as it once was hoped. But it will be a big thing, and all those who value the welfare of their fellow-men must surely have sympathy with it. I would suggest to you men and women of Christ that you should adopt no system of politics, and no system of philosophy, and no system of prophecy—I say that with great deference—that will prevent you giving your earnest advocacy

* Address given at the Queen's Hall, W., on Monday, January 5th, 1920.

to this attempt to prevent wars in future. However imperfect the instrument may be, we know that God can use instruments that are far from perfect. Indeed, we are told that His first covenant with His people was faulty. We read in the Epistle to the Hebrews that the faultiness of the covenant was in the faultiness of the people. And so is it with this. And yet we have had experience of Covenants in the past. Scotland's poet has said that the Solemn League and Covenant

> "Cost Scotland blood, cost Scotland tears,
> Bdt it sealed freedom's noble cause;
> If thou art a slave indulge thy sneers."

We who are not slaves, let us rise, and in holy ambition and devotion and prayer sustain the hands of those who are seeking to cement all the nations together in a League of Peace. And let us be sure of this—that if we do not extend to this effort our sympathy we shall in that proportion be responsible for the next war that comes on this world. It is a very solemn decision that is in front of us.

I would like also to speak to you a few words this morning about the position of the missionary work of the world. It was never in greater peril than it is in to-day, and those of us who know Christ's purpose to gain people through all the nations must be alive to the seriousness of the situation. At the very time when the opportunity is widening, at the very moment when we are asked to take over work that German missionaries have been compelled to drop, the difficulty of finance faces us so heavily that unless God work for us what may be almost next to a miracle we shall not be able to see our way through. I believe that if the consciences of the people of this land, and the consciences of those in America, were to rise to the occasion, then that difficulty would not be found very great. But it has not come home to the consciences of the people. Let me put it in a rough way, but accurate enough for our purpose. Every missionary in India to-day costs twice as much as before the war; and every missionary in China to-day costs three times as much as before the war. You will perhaps have noticed that the Missionary Societies have joined in trying to set before the public the urgent need of the hour. That of itself is a cause for hope; for as we are seeking for union it may be that through the Missionary work of the world we shall get to the union which our hearts desire. I should not be surprised that in the near future we who have sent missionaries abroad to the East will find some people coming from the East to tell us something more of the glorious gospel we sent to them; that however much there is yet to be passed through the alembic of the Eastern mind, there will come a day more glorious, and they will come and tell us how glorious is this union that we so ardently desire.

One thing more. This year is going to witness the tercentenary of the sailing of the *Mayflower*. That is one of the landmarks of history. On September 6th, three hundred years ago, the Pilgrim Fathers set sail from our land and went forth, not knowing whither they went. They went forth for the sake of the consciences, they made a great spiritual adventure; and I have no doubt that we shall be called to make an adventure for Christ this year in memory of what those Fathers accomplished. I hope we shall all be able to join in it. Especially I may express the hope at the beginning of this year that the *Mayflower* may come back again to England; that the citizens of the great kingdom founded by the Pilgrim Fathers may find any cause of difference between ourselves and them removed, and that in amity and friendship and brotherliness the United States and Great Britain may work together for the liberty and salvation of the world. It took those Pilgrim Fathers from the beginning of September to the middle of December to cross the Atlantic. As I give my imagination play I see this manifest this year—from September 8th occupied with a great spiritual adventure by the churches of this land, all the churches; that we shall go forth daring something for Christ—

> "'Dare, brother, dare!' is the clarion new;
> To the faith of the past that is weathering the blast
> Dare to be true!"

that we shall go out into the unknown, like the Pilgrim Fathers, not knowing whither we go. But, as Colonel Atherton says, "If he did not know whither he was going he knew with whom he was going, and that made it all right."

I have hearty sympathy with the Advent testimony made in the past days. Our brother Webster who has gone was one of

the keenest of those who looked for the Epiphany of the great God and our Saviour. But the Lord has called him instead of coming as he hoped that He might. But while I believe—and it is to me a constant source of inspiration—that the epiphany of the great God and our Saviour Jesus Christ draws near, I would like to emphasise this fact—that it is not the coming of an absent Christ that I look for; it is the outshining of a Christ who is present, it is the Christ who is present that is going to be manifested; and when He appears the great wonder will be that we did not realise His nearness all the time. The curtain wears thin, and sometimes we almost see His glory through. Let us remember that the Lord Jesus, according to His promise, is with us this morning and will be with us all the days of this year; that He is nigh at hand for our help and comfort, that He is not an absentee in the world that He redeemed, that He is our great Contemporary, that He has but to speak and it is done. While we hold one side of the truth, let us be careful to balance it with the other, plus Christ who is present with us this morning to manifest Himself. Suppose He appeared here and walked up the aisle and stood here and spoke to us, how our hearts would thrill! What a year it would be! We should go out with the thought that we had seen the Lord Jesus. What would happen? This: We should leave this hall, and though we should not be introduced to the people we met on the street we should stop them and say, "Do you know what has happened? We have been in Queen's Hall, and Jesus was there"; and though I am not a prophet I venture to say that this afternoon there would not be a vacant seat at the meeting. The people would throng back here in the hope of seeing the Lord again, and you would go to your churches and say, "We have seen the Lord!" and life would be a new thing. If we realised that not in one meeting, but in every gathering of God's people, in all our churches, the Lord was present, and if all through this year we walked steadily with the thought that every time we gathered He was there to manifest His glory—that would fill the churches. We will never do it by our screaming. But when the people get to know that Christ is present with His saints, when they get to know that His presence is realised and His glory manifested to faith, they will come. People always find out where there is water, and thirsty men and women will find out where there is the "living stream." I believe that what Tertullian said is true—that the heart of man is naturally Christian. Not that man naturally sees Christ, but man longs for that which Christ can give; and it is for you and me this year, men and women of Christ, so to manifest Christ's presence in such unworldliness and otherworldliness, in such devotion and enthusiasm, that men will see that He is with us, and then they will say, "We will go with you." And, behold, instead of the indifference and carelessness and frivolity of the age—not a sign of joy but a sign of despair of men's hearts—we may look for 1920 to be the year of a great awakening and a great revival and a great spiritual unity amongst the people of God. Let that be our constant prayer.

COMMON PRAYER.

That 1920 may prove the year of a great awakening among all Christians to new spiritual adventure, new faith in God, and new power through the Holy Ghost.

That the £25,000 Thanksgiving Fund may be realised.

For all Christians in Russia, particularly those persecuted, tried, suffering, and isolated from friends and feilowship.

That Korean Christians may be strengthened in trial and persecution, and find all needed wisdom and grace as they seek to spread in Korea the Word and knowledge of God in Christ.

That new work in Malta may be guided and developed in the wisdom and power of God.

That the League of Nations may be successful in its efforts for the development of Peace and goodwill among all Nations.

Ireland's Needs & Prayer for Ireland.*

By the ARCHBISHOP OF ARMAGH.

YESTERDAY was the twenty-second anniversary, a very solemn one for me, of my consecration, as a Bishop of the Church of Ireland, for a southern diocese where I spent ten of the best years of my life. From the day when I was consecrated to the present moment I have never spoken on a political platform, nor am I doing so this afternoon. Our subject is not political; it is intensely religious and moral; it is a question that, to my mind, concerns not only the present and the future of Ireland, and the Reformed Faith in Ireland, but the present and future of the British Empire, and the Truths of the Reformation as represented by the British Empire.

Now it is sometimes strange to my mind that a conspiracy of silence seems almost to have obsessed people's minds at the thought that what is happening in Ireland at the present moment is only one of those many outbursts of fitful temper that my beloved fellow-countrymen and, I suppose, myself, are supposed to indulge in from time to time. I believe it is nothing of the sort. I believe that from start to finish the movement going on at present in Ireland is one most carefully planned and provided for, and one which relies upon taxing the patience of the British Empire, until in a fit of impatience John Bull will say, "Let us get rid of these people once for all; let us have peace in Ireland, and let them settle all their differences themselves!"

The true state of Ireland is really a ghastly one at the present moment. Do you realise that within the last few months in Ireland fourteen members of the police force have been brutally done to death and others wounded unto death? Do you realise that the men who are probably the finest force in the world for honour, uprightness, stedfastness and morality—the Irish police—have been deliberately set upon for a definite reason, in order to make the administration of justice impossible, in order to terrorise the people into submission to another Parliament? Do you realise what it means that in a country town in the afternoon a resident magistrate should be shot dead while walking from one room to another in his own house? Do you realise what it means that a County Inspector should be shot dead in the middle of a fair when surrounded by hundreds of people everyone of whom could identify the murderer? Do you realise what I think is worst of all—that no one human being can be found to give evidence as to the perpetrators of these murders; nor in a large part of Ireland would it be the slightest good if they did, because no jury could be found to convict? Is it possible then to grant certain measures to Ireland? for one thing, to remove sixty thousand troops, the army of occupation in Ireland? I have never yet known, when it came to the removal of regiments of British soldiers from the north, south, east, or west of Ireland, that the people did not wish them to live there. The British soldier is popular in Ireland because of the enormous amount of money they bring into the towns. Do you believe, then, on the basis of what is taking place at present in Ireland, that if, as we are told, Ireland were given self-government, self-determination, all would be well? That is a very old story to tell us. Anyone who has read Irish history for the last hundred years knows it is a very old story to say that if you give something it will bring about peace.

What has been the experience? Who were the people who were the strongest advocates for the Act of Union in the early part of last century? They certainly were not the Protestants of Ireland, because they were the people most opposed to the Union. The then Parliament was entirely Protestant and everyone knew that Catholic Emancipation never could be got until the Union was accomplished; and we were assured after the rebellion of '98 that if the Union were brought about with England then quietness would settle down.

* Address given at the Queen's Hall, London, on Tuesday Afternoon, 2nd December, 1919.

Seventy years ago the Empire was assured of exactly the same thing if tithe rent charge were abolished and paid by the landlord instead of the tenant. It was done, and rightly. Then came the period of the Disestablishmeat of the Irish Church, and we all remember how confidently we were assured—I do not mean to say you remember it, but I do—that if that branch of the Upas tree were cut down then peace and quietness would result in Ireland. We know whether it did or not. Then the Land Acts were to bring peace and quietness. Then we were told of one other thing in Ireland to bring perfect peace, and that was a Roman Catholic University. That has come, and I do not see that we are one-half mile nearer to the promised peace than we were when the Union was brought about.

You are told very often of the disabilities of Ireland. I hope I am not political; I do not intend to be. I would like to quote a man for whom I have great admiration and conceived great regard during the year of what I may call the futile Irish Convention. Mr. John Redmond said this a short time before his death concerning the state of Ireland: "The happiness and prosperity of Ireland have never exceeded what it is at the present moment." He went on to say: "Two-thirds of the entire land of the country has passed into the hands of the people. Tens of thousands of cottages have been built all over Ireland. The Irish labourers have been transformed from the worst-housed class in Europe into the best-housed, the most comfortable, the most independent body of labourers in the world. There have grown up in some of the most poverty-stricken districts in the west and south of Ireland new districts of happy and prosperous homes."

It is that country, my own beloved country, the country that I love best on earth, that we have come to speak and pray for this afternoon, a country that has received blessings and benedictions both from God and man that no other country on the face of the earth has received during the past few years; the only country in the world perhaps that has been a land of plenty during the awful war through which we have passed. At the present moment you are bound to think of the Irishmen who fought and fell for the Empire and for freedom during the late war. I do not want to say anything about myself, but I really think I must say this. I gave my own two sons, besides whom ten of my nephews served, two of whom lie buried in France. I have not a kinsman of the Clergy, as far as I know, in my Province who had reached military age who did not serve in some way or other during this war. Then think of the men who fought side by side with the rest of the Empire for the world's freedom and for the cause of God. I say the Irishman is enjoying prosperity at the present moment because of our men who died on the Continent and elsewhere. There is the blackleg because he is enjoying that prosperity at the expense of others who have purchased it for him. I believe that sentence is true. We implore of you, we Irish Protestants—I speak of my brethren as well as myself—not to impose upon your brethren in Ireland a yoke which neither you nor your fathers were able to bear. I shall say no more on that subject.

But I do want you to remember that Ireland was not always a dark spot on the face of God's earth, that Irish life and Irish history was not always splashed with mud and stained with tears. I love to remind my fellow-countrymen of every denomination, my brother, Dr. Montgomery, and also the Roman Catholic people of Ireland, that we can all go back with equal thankfulness to God to speak and think of those early centuries when Ireland was a land famous for the Word of God—the years that followed St. Patrick's advent to Ireland, and when Ireland was known on the Continent of Europe and elsewhere as "an island of saints." I love to think that we have three documents that have come down to us from the pen of St. Patrick, and that they tell us what St. Patrick believed and taught in Ireland, and that the principles upon which he built was the Christian Faith which in those days made Ireland the great missionary centre of the world. There are these three documents, and everybody in this room ought to possess them. You can have them for a few pence translated into English. First, there is his wonderful poem; secondly, his protest against the carrying of captive brethren and sister Christians into Wales as prisoners and slaves; and lastly, you have his Confession, or his Profession of Faith, and his explanation of what led him to come as a mission-

ary of Christ to the island. The importance of these three documents lies in this—that they reveal to us the doctrines that St. Patrick taught. There are three thoughts that stand out pre-eminently in these three documents. First of all, deepest love to Jesus Christ and a constant realisation of His presence and help. Secondly, an intimate knowledge of the Word of God, and the life of his converts based upon it, and his life. Thirdly, fervency of prayer to God, an utter, whole-hearted belief in the power of prayer; and at the same time an earnest desire to make God's name known upon earth, His saving grace among all nations.

Then what took place? Then came the great missionary era of the Irish Church. Then came the little band of apostles with St. Columba. What did he do? He went to Iona and founded a school of missionaries there, and long before the rest of Great Britain was converted to the Faith it was the missionaries from the Irish schools and Iona who preached the gospel along the north-east coast of England and the greater part of the south-east coast. So much so that the late Bishop Wordsworth was able to say that so far from St. Augustine having been the apostle of England, it was really the followers of St. Patrick from Iona who from the Tweed to the Tyne preached the gospel and Christianised the people.

But they were not content with that. We Irish are always restless. We come much more frequently over to England than you come to Ireland. We like crossing the ocean even in a storm. The restlessness of the Irish in those early days led them along with a fervent love for Jesus Christ and for human souls. The restlessness of the Irish led them to go far beyond Iona. For there came a greater and more remarkable man than Columba in the sixth century—St. Columbanus. The mission of St. Columbanus and those who went with him brought the gospel for the first time to large parts of France and Switzerland and Germany; and all over the Continent of Europe St. Columbanus and those who worked with him preached the Gospel of Jesus Christ.

You ask, "When did the change take place?" I am not going to enter into it; time would not permit. But I will say one thing. You owe the present state of England to the great Reformation and to the fact that the Reformation was based upon giving to your ancestors, and to mine too through my mother here in England, the Word of God in her native tongue. That was never done in Ireland. Queen Elizabeth was a great and wise statesman and sovereign, and she ordered a fount of type to be provided in order to translate the New Testament into Irish—Irish type. Her statesmen never did it. And her statesmen sent over ministers to occupy pulpits in Ireland who knew no Irish, and to minister to people who knew no English. Do you know the extraordinary compromise they came to? They came to this compromise because they thought it would be equally fair to both parties—to the English-speaking parsons who could not be understood by the Irish, and to the Irish who did not know what the English-speaking parsons were talking about. It was agreed that by way of compromise the service would be congenial if the sermon were preached in Latin. Judging from what we read of the parsons as well as the people of that time, it was considered to be a perfectly impartial decision. The Reformation in Ireland failed, although, strangely enough, all the bishops of the Irish Church except two conformed. It failed because they never touched the people, owing to the action of Queen Elizabeth and her counsellors.

There is only one thing that can make Ireland great and glorious and free, and that is, the very gift that they were denied at the time of the Reformation—God's Word in a tongue understanded by the people, God's Word proclaimed, received and obeyed. What no Act of Parliament can do God's Word can do. It can destroy sedition, enmity, hatred, lawlessness, disobedience. A well-known Irishman the other day wrote a strange letter in a newspaper, in which he said he was not surprised so much at the number of murders in Ireland as that there were not a good many more, because no Irishman liked to obey English-made law. I wrote to a friend of his to say that he had made a strange mistake, that the law, "Thou shalt do no murder," was older even than the British Empire, and that it only did a man called Moses greater credit for having brought the Ten Commandments down from the mount and including that as one of them. The statement made in that newspaper only illustrates the ignorance of

the Word of God which alone can make wise unto salvation. You remember that wonderful hymn of Frances Ridley Havergal's —I wish it were more known both in England and Ireland. In our revised hymn-book published the other day I am glad that this hymn finds a place. The last verse of that hymn is this :—

" Gracious Saviour, look in mercy on this Island of the West,
Bid the warring and the wailing and the wild confusion cease;
Thou remainest King for ever, Thou shalt reign and earth adore,
Thine the kingdom, Thine the glory, Thine the power for evermore."

Once more, then, we betake ourselves to prayer to God for Ireland. Will you let me ask you to bear in mind two things that I always try to impress upon people with regard to prayer? First of all, that we do not pray to inform God; and secondly, that we do not pray to conquer God's unwillingness. We do not pray to inform God; He knows already. " Your Heavenly Father knoweth ye have need of these things." We do not pray to conquer God's unwillingness, as an African savage beats his fetish in order to win from it the answer he desires. For our Lord has said to us : " If ye being evil know how to give good gifts unto your children, how much more will your Heavenly Father give good things to them that ask Him? " Prayer pleads God's readiness and man's willingness to receive God's blessing. God's operation is always waiting upon man's co-operation. I think it is Fosdick, in that wonderful book of his, on " Prayer," who uses an illustration that has appealed to and helped me very much. He says : " A father may say to his son, ' My boy, trust me and I will map out your life for you, and I will arrange everything that is best for you because I am necessary to you.' But a wiser Father who wants to win His son's affection and to induce His son to hold communion with Him and tell Him what is in his heart, will say, ' My son, I want you to tell Me everything you desire; anything you want I want you to tell Me about it. If it is good at all, my dear boy, I will give it to you, and if it is not good I will give you something infinitely better.' " With all my heart I believe that is the way our Father in Heaven deals with us. " My child," He says, " tell Me what is in your heart." Every wish with God is prayer. As James Montgomery puts it in his hymn :—

" Prayer is the soul's sincere desire,
Uttered or unexpressed,
The motion of a hidden fire
That trembles in the breast."

Prayer to God is putting that thought and that desire into words, but leaving the answer to God as He thinks best. " If ye being evil know how to give good gifts to your children, how much more will your Father in Heaven? "

I do not want to end on a minor key. I say to you what I say to myself in the words of the Communion verse, " Lift up your hearts." We lift them up unto the Lord. Ireland has passed through such toilsome days in the past that with God's blessing and the help of faithful men and women who plead with God in prayer we will do the same to-day.

God's faith won't die out in Ireland. God will remember the faithfulness and loyalty and truth of those early servants of His who carried the gospel of the faith of Jesus Christ all the world over; and all we ask of you is your earnest prayer to God that He will save Ireland, that He will save Ireland from hatred and strife, save Ireland from lawlessness and wrong, save Ireland from murder and rapine, save Ireland from being hateful and hating one another. And to my own countrymen I say, Do not give up hope and leave Ireland. I said to a man the other day—I ask your pardon for repeating it—that I would rather die in Ireland than live anywhere else. And I do say to my friends in Ireland sometimes, "Trust in the Lord and do good; dwell in the land, and verily thou shalt be fed."

" CHRISTIANITY is International; and if we would find the Spirit which shall guide and support the League of Nations we must look to Him Who calls all men unto Him, Who is the Judge of all the world, the Prince of Peace."—WILLOUGHBY H. DICKINSON.

Bolshevism & Christianity.*

By Prebendary A. W. GOUGH, M.A.

We are met here to-day not as a council of war. We are not gathered here to put out a policy—to put our heads together in wisdom and to try to indicate what ought to be done. It is difficult even to know just what ought to be done and what to pray for this afternoon. We are not here to give God a policy either; we are not here to say even what we believe He is going to do. We are here to pray, we are united in prayer to get fresh faith and to exercise faith; we are here to present whatever courage we may have, and to get more courage. We are here, above everything else, to put God, in our faith and in our trust, "above the waterfloods," above the uncertainties, above the appalling horrors. God is first, and God is going to win.

Bolshevism, as it is called, is striving powerfully and so furiously at the present time, that we witness, so far as it reveals itself to our English eyes, the most formidable, diabolical outburst of Anti-Christian force that the world has ever known. It is a diabolical thing. It is true that in Bolshevism we find that something which is always under our common human surface, a thing of awful brutal possibilities, something elemental and unchastened by civilisation. That has broken out, and that which has broken this out and liberated it for its horrors is the power of the devil, who is showing a rage because "he hath but a short time."

Bolshevism is a diabolical thing because it is anti-human. We call that human in man for which Christ died, which God loves, for which He made man. But in this Bolshevism we see that which is against everything that is contained in real humanity, and this force has been let loose that it may destroy real humanity. We are here to-day to consider the relations between, or to contrast between, Bolshevism and Christianity. The thing is anti-Christian because it is anti-human. What wonder that this thing turns the churches of God to the vilest uses, what wonder that it slays the religious with unspeakable torture, what wonder that it nationalises childhood and destroys parenthood, and has even apparently made some foul adventures in certain places in the way even of brutalising and nationalising womanhood? There is nothing surprising in this, for in this we see what materialism really is when it fully expresses itself, laying hold of that which is most brutal in the animal human in order to find its perfect and appalling expression. Here in this Bolshevism is our old materialism coming out. If to-day, as, indeed, alas! is the case, this Britain of ours is restless, is itself tormented in certain ways, is disappointed for the time of the Peace for which so many have toiled, so many have died—I say here again it is materialism that is doing this.

But there are two sorts of materialism. There is a materialism that is a theory, and there is a materialism that is a practice; and when materialism was founded as a theory it went on its way as a practice. And I fear we must admit that the life of Britain was getting more and more materialistic, year by year, in the closing years of the nineteenth century, and in the years of the twentieth century that preceded the outbreak of war. But now we see materialism as an inspiration. That is what Bolshevism is. It is a fanatical thing, it is a passionate thing, it is that which makes the eyes of those who speak for it blaze with fury, it is that which makes them contagious in their power to attract to their horrible doctrine. This materialism of to-day is no cold thing; it is a passionate and a deadly thing, and it will not be overcome by any means of war adopted against it merely. It must be overcome by a spirit that is mightier than its own. It must be the Spirit of God which shall overcome this spirit of the devil; nothing else can do it, and we have good encouragement towards this, as well as those facts of our faith to which reference has so hearteningly already been made. We have the remembrance of the gatherings in this hall held here during the war. Then again we were up against a diabolical force. But men and women gathered month by month in this Queen's

* Address given at Queen's Hall, Feb. 3rd, 1920.

Hall to engage in prayer, and I am sure that among the means used by God, and precious to this country, for winning the war was the energy and power that went forth from this place to ask God for His victory. We have that for our encouragement. It was not materialism that won the war; it was the soul of man working with the will of God.

God is always looking for His children to work with Him. It was when the nation really gripped the absolute necessity of working with its soul, with one soul, with God, that then victory began and went from dawn to glorious noontide and to the fulness of a complete victory. It must be so now. God is looking for the power of His children in order to overcome the power of the devil. God does not with a miracle of His love and of His power put the world in order or keep it even from tremendous tragedy. He must find His children strong in the day of His power; He must find His children breaking away from the dulness, the formality, the coldness that mark so often even true religion in quiet times; He must find His children, in the hour that seems the hour of their necessity, ingathering the strength that they had forgotten, and putting it in His hand that He may do His wonderful work. This is what the dear Lord in the days of His flesh even was always doing; He was always looking for power. When the poorest and worst came before Him He not only looked at what was wrong about them; He looked for what He loved in them. That was why the publicans and sinners drew near to Him. They knew that He did not only look on that which was bad in them, but that He saw something that was not to be got rid of. And so, as He always did in healing the sick, He looked for strength. "He could do no mighty works" in certain places because they were so feeble, "because of their unbelief." The strength that God is looking for is really that strength, that faith which can in the darkness trust His love; which in the tumult can listen to hear His still small voice; which, though He Himself should slay, can yet trust in Him. That is the faith that we bring into our prayer meeting this afternoon.

And how it is needed to-day in this unquiet England! For if Russia be more than unquiet, be tortured indeed, this England has her disquietudes also. We thought when the victory was won that we had peace. But peace is not won by a victory; it is won by living a victory. It is won not because great things have been suffered and done, but because the soul of the people is right with God, and, day by day, living trustfully, faithfully in His strength. Men and women in England thought they were going to have a gay and easy time when victory came. But God wanted a faithful and a strong England when He gave us the victory; He wanted an England that yet in soul should go along the high places of the field to do His great, mighty will. That is why England to-day is suffering unrest. Russia may appeal to us, but it will be with a voice that will say presently, "Physician, heal thyself!" unless we get to our God, the God of strength, and offer Him yet again, day by day, the vitality of our service. We cannot help Russia unless God help us; and God helps not His people unless His people reach out hands that ask not only for boons, but that offer Him something that therewith He may do His will.

So we are met here, remember, to-day, to ask for strength. We are met here to pray. We know that it is a strong thing to do—to *pray*. We know that we are up against a tremendous spiritual force. People speak of these evil things as though they were just monstrous evil things that had come out somehow in the world. But it is a mighty spirit of evil that we are up against, and that cannot be overcome by any force but a spiritual force that is stronger than the thing we have to fight against. So we recognise the deadly seriousness of what we are engaged in doing. But we also know this—that another Power can be used, a Force that must conquer. We can have no doubt in our souls to-day, as we had no doubt on those occasions when we met here in the darkest hours of the war to pray. We never doubted that the cause of God was going to triumph and that right would win. And so to-day we are met to pray. Put on strength. The Spirit of God is in this place with us. It is not we that speak or we that pray. If we speak or if we pray one word that is worthy, it is a word which God has given, because it is His business that He is doing in this place.

The Roman Mischief Maker.*

THERE is the gravest danger of England reversing her traditional policy towards the Vatican. The exceptional conditions that existed during the war caused the nation to acquiesce silently in the mission to the Vatican. Even those, who saw most clearly the dangers involved, kept silence. Principles when carried to logical conclusions come into conflict, and in the abnormal life we were forced to live during the five years of war we thought it advisable to refrain from saying or doing anything that might harass or embarrass a Government entrusted with the destiny of the world struggling against armed might. Rome was playing an ambiguous part and to fight her successfully it was necessary that we should be well informed concerning her policy. We knew her power for mischief and we trusted our Cabinet to adopt what we believed to be a second best policy that was essential to curb the evil that the Vatican might easily work. Now we are at peace, and the proposal is made to have the Mission made permanent and to have in reciprocity a Nuncio in London. Rome failed to obtain a seat at the Peace Conference; she is striving for a place on the Council of the League of Nations, and if England can only be induced to welcome her representative in London her way will be clear to posts of even greater importance, where she can exercise her power for the benefit of the ideas and ideals that she holds dearest and essential for her supremacy.

We have forgotten much. Events crowd so closely together that even much that occupied all our thoughts in 1914 has become ineffective because forgotten or badly remembered. The more remote lessons of history have been brushed aside in the welter of existing problems crying for solution and it is of the first importance that Englishmen should know what Rome has done, is doing, and prepares to do in the modern world. For this reason we welcome Mr. Stutfield's well documented and most incisive volume. It is necessary to bear in mind that Rome has two sides. She stands for a doctrinal and dogmatic ecclesiasticism which asserts its sole right to represent the Church of Christ. She teaches exclusive Christianity and imposes her will by sanctions of a spiritual character. Many Englishmen consider her one among many churches in this land. They look upon her as venerably respectable and deserving of special homage thereby. But apart altogether from the anti-scriptural teaching of Rome she stands for a political conception of life that is dictated by the Curia. Rome still claims to be a secular power—to have the right to intervene in national and international affairs. Her voice is the voice of God and her authority is supernatural when she speaks on political affairs. She may sit as a political entity on the Council Boards of States, but, unlike them, she can rely on the people who claim her allegiance accepting her decisions as the Voice of God. Her edicts are supra-national, and as such they claim obedience even in the domain of politics. The syllabus is the best proof that this is the case.

Mr. Stutfield proves that the Roman Church is the sower of disunion. "Absolutism in religion, no less than in politics, inevitably breeds discord: in the home, the village, and the nation alike, dissension and dogma go hand in hand." He is impressed by the fact that the Church of Rome delights in representing family life as a sort of continual cat and dog life, and "to do her justice, we must admit that she often does her best to make it so, and that her efforts are not infrequently crowned with complete success." We need only refer to the results of the *Ne Temere* decree as proof of this contention. Rome fishes in troubled waters, and the greater the trouble the more skilful she is in getting power and influence for herself out of the disturbance. We need not go beyond her action during the war, which is so faithfully laid bare by Mr. Stutfield. She had then, if ever, a great opportunity of vindicating her claim to be an infallible guide in morals. The world was in confusion. Rome professed to stand outside the conflict and to have the right to pronounce on questions of right and wrong. Her record is open to the world to read. She played for her own

(* Review of Mr. Hugh E. M. Stutfield's new and all-important volume published by the "National Review," 43, Duke Street, S.W.1. Price 7/6).

hand and not for righteousness. She believed Germany would win, and she kept silent when her own children were suffering the effects of military barbarism. The Germans themselves do not deny the foul deeds they attempt to justify. Foulness did not cause Rome to break her silence. No—a cowardly prudence kept her lips sealed, and she at times gave expression to equivocal utterances that endeavoured to throw the blame on both sides. We commend the pages dealing with this sad betrayal of spiritual responsibility to those who wish to know facts. Mr. Stutfield is studiously fair. He pronounces no opinion on the allegation that the German Emperor promised Rome the restoration of her temporal power. On that point the documentary evidence does not exist which would support the statements of Roman representatives in neutral countries who appealed to Roman Catholics to stand by Germany for the sake of the temporal power. The Pope resolutely refused to speak out. "Neutrality" forbade it. "To speak out against atrocity and the violation of human and divine law might offend the Germanic Powers and so "endanger the salvation of millions of souls." Well may our author apply Dante's reference to the Pope, "who to base fear yielding, abjured his high estate."

We cannot follow Mr. Stutfield into his painfully accurate and thought-compelling narrative of the action of Rome in Ireland and Canada. We hope that it will be widely read. It can never be overlooked that the Church of Rome in Ireland deliberately through the Hierarchy opposed the application of conscription and roused the country to hostility to the Government that was fighting the battle of freedom. Never has Rome more clearly shown her desire to rule the people against the laws of the State. It is popular in some quarters to-day to forget this incident—the most illuminating of Rome's actions during the war as far as the Empire is concerned. Political expediency is responsible for much and a blind eye to awkward facts is frequently turned to avoid righteous conclusions. But Ireland does not stand alone. Quebec is also an example and there we have no politics to stand in the way of a calm review of what is at stake. "Yes," it is retorted, "but is not all you say the best argument in support of the contention that we must have a representative at Rome and a Nuncio in London to support him?" It is argued that Rome at the centre was paralysed because no one in England or Canada could tell his Holiness the truth and local bishops kicked over the traces before the Pope could know what they were doing. But we had a representative at the Vatican who must have known the facts and brought them before the Pope. Is it the case that Rome only admits facts to be facts when countersigned by her own agents? In that case we plunge into a very dangerous morass when we have a Nuncio who alone can make truth, truth in the eyes of his superiors. We place ourselves at his mercy.

One of the most important parts of the book is the painful account of Roman casuistry. The Confessional is the place where this is put into operation and how any self-respecting people can possibly tolerate the attempt to impose the confessional on itself passes our comprehension. The existence of the Books on Casuistry that are authoritative is the condemnation of the whole system. We hope that our readers have not read them. Unfortunately we cannot lay claim to the virtue we attribute to them, for in more than one modern language as well as in Latin we have been compelled for historical and literary reasons to plough through many hundreds of these pages. We know no reason why they should be published for the use of the Roman clergy in the form they take. We know that the details in certain chapters are soul polluting in their appeal to the imagination. We are aware that they have wrought much evil and are convinced that in the majority of cases those who use them cannot escape moral defilement. These are strong words, but Mr. Stutfield will justify them to all impartial readers, and we can only say that he has not in the very slightest degree overestimated the evil that he exposes. A feeling of revulsion can only result from their study. The books are the evidence against themselves and we leave the matter there.

We can only in conclusion recommend all who wish to know facts and to frame an impartial judgment on the papal claims now being asserted to procure and study this book, which is not the fruit of Protestant prejudice, but is the outcome of patient study at the sources.

T. J. P.

Reunion Notes.

Evangelical Catholicity.

THE Islington Conference this year discussed the Catholicity of the Church of England. It is no longer domiciled in Islington and is no longer called a meeting. Times have changed, and the organisers of the annual gathering, which was remarkably well attended, felt the time had come to leave the outskirts and to settle in the centre of Anglican church life—the Church House, Westminster. One of the speakers said Islington had come into the open—a statement that must have seemed strange, for the proceedings of Islington have always been public and the reports of its proceedings have reached more in the printed page than any hall in London could possibly hold. For accessibility and general convenience the Church House is by far the more central rallying point, and the spirit of Islington does not depend on its topographical situation. It has sent out stirring messages from the Agricultural Hall, Mildmay Institution, and the Parish Church, and it was plain that like all other Conferences the character of Islington depends on the men who arrange its programme and those who constitute its audience. For ninety-two years it has lived in Islington, which has been transformed from a residential suburb into a collection of dormitories and local shopping facilities. Districts alter, but the gospel that appeals to their inhabitants does not vary, and if Anglican evangelicalism remains true to the teaching of the New Testament there will not be any reason to consider the place of meeting as a new departure. Places should be loved on account of what they symbolise—not things for the sake of places. For enthusiasm and interest the last Islington can compare with any of its predecessors. One striking change in the proceedings attracted attention. In the past *extempore* prayer was offered—this year the prayers with which the Sessions began were liturgical, and there was no break for prayer during the proceedings. This, however, does not mean that any alteration of opinion on the subject of *extempore* prayer has taken place, but it is a striking fact that in circles where all prayer was *extempore* it is now often liturgical and where *extempore* prayer was formerly proscribed it is now customary. There is room for both in the Church of God.

Evangelicals Catholics?

No one doubted that Evangelicals in the Church of England have the fullest claim to the title Catholic. For our part all who love and serve the Lord Jesus Christ as their Lord and Saviour have the right to call themselves Catholic. Catholicity means membership of the Church universal and personal acceptance of the gospel message, and any attempt to narrow the meaning of the word and to make it dependent on the prefix of an adjective of human contrivance is opposed to the plain meaning of the New Testament. Roman Catholicism with its exclusive claim is not one bit less truly Catholic than the exclusiveness of Anglo-Catholicism. We can well understand that many who know how the great word Catholic has been manipulated in an anti-Catholic sense object to laying emphasis on their Catholicity for fear of misunderstanding. In some Continental countries Protestantism has been used as synonymous with unbelief, and it is avoided by those who are strong and sincere Protestants. We must lay claim to all three words: Evangelical, as believers in the Evangel of personal salvation through faith in a living Christ; Catholic, as members of the living Body of Christ; and Protestant, as witnesses for the Truth as opposed to the errors that have encrusted and defaced it during the ages. It may be hard to win back all three words to their true meaning. Controversialists have been so long engaged in throwing mud at them that some of it has stuck, but after all words can be restored to their original sense by those who are true to their implication, demanding that they should possess them. They must also live up to the responsibilities imposed by these great titles. For that reason Islington did well to emphasise Evangelical Catholicity and to insist that there is no antagonism between Evangelicalism and Catholicity. A man is a Catholic because he is an Evangelical and an Evangelical because he is a Catholic. It would be ridi-

culous if a man who held the Faith of the Gospel and served his Master should not be a member of the Catholic Church—which would cease to be Catholic if it excluded him.

Limits of Catholicity. On the subjects of limits of Catholicity the Conference evidently was not very sure of its mind. It met under the two-fold influence of the need for unity within the Church of England and the demand for closer ties with non-Episcopalians. It was not very easy to avoid vagueness when the subject of sacerdotalism and its place in the Church, and the absence of Episcopacy had to be faced. It was still harder in the presence of so many cries for simplification of the Gospel and the duty of removing stumbling blocks in the way of men becoming Christians to be dogmatic. Canon Burroughs rightly spoke of Truth and Love as the essentials in our faith and practice, but he failed to show where Truth lay and what Truth involved. The ablest address of the day was by the youngest speaker, who successfully proved that the Lambeth Quadrilateral while apparently limiting the membership of the Catholic Church was so indeterminate that it almost might be considered a Protagorean rule of lead—able to be made fit any possible claim for incorporation. His destructive criticism was most effective but his constructive view was not so easily grasped. We admit the difficulty, but there seems something in the words of a critic of the meeting who maintained that there is a zone of revealed truth which is definite as distinct from a penumbra where truth and human error are intermingled. This critic went so far as to say it is very often impossible to separate the truth from the error in the penumbra. We are certain that the cry, "blessed be vagueness on all points," did not go up from platform or audience at Islington, but there was real danger of the claims of truth being sacrificed to a desire for a comprehensiveness that would embrace as Catholics Unitarians and those who place our Lord in the background of their faith and substitute other mediators between God and Man. The Bishop of Chelmsford was not far from the mark when he drew a contrast between the personal opinions he shed as he grew older and the few essentials which he holds now with

The Durham Episode. The Dean of Durham, who has been Metropolitan of India, has long had in his heart the desire to advance Christian Unity. His Bishop has been a life-long advocate of the fellowship of the saints. Dr. Moule and Dr. Welldon differ in many respects, but they are one in the determination to bring closer together all who love the Lord Jesus Christ in sincerity and truth. Dr. Jowett in this country is the outstanding representative of non-episcopal Christianity. His name is everywhere known, and his pulpit and literary work are an inspiration to our common Christianity. The Dean of Durham invited him to preach in Durham Cathedral and the Bishop expressed his approval. In Ireland and in Canterbury non-episcopalians have occupied the pulpits of cathedrals. There are precedents for this step of Dr. Welldon, and the only difference between the Durham and the Canterbury incident is that in Canterbury the step was taken on a National occasion whereas Dr. Jowett will preach on an ordinary Sunday afternoon! Immediately the tocsin is sounded, and strong opposition is raised against the friends of Unity in Durham. We have no wish to say hard things of those who have spoken so strongly and written so wildly on the subject. An outside visitor to England would think the Faith is in danger because two bishops agree to invite a brother Christian, who has been blessed in his ministry, to occupy the pulpit in the local cathedral. It is well to know that this is the case and to learn that the apostles of exclusiveness hold convictions that serve as an excuse for their opposing the elementary Christian charity that has led to a Christian invitation being extended to a brother to preach Christ in Durham Cathedral.

An Attack on Unity. Those who have been prominent in maintaining the exclusive Catholicity of Anglicanism know that the forthcoming Lambeth Conference will devote itself to the discussion of the subject. The Lambeth Conference is a voluntary gathering of the Bishops of the Anglican Communion throughout the world. It has no Synodal power. Its influence depends entirely on the moral weight attaching itself to a body of men of God who hold high office in the Communion they represent. Its resolutions legally bind no one, but they have great force in moulding

opinion and action. In 1908 a forward step in the direction of Unity was about to be taken, when the intervention of some prominent bishops caused its withdrawal on threat of secession from the Conference, and a much less satisfactory proposal was made which has had no influence whatever in the development of the march of Christian fellowship. The history of what took place has never been published, but American bishops have felt at liberty to speak their minds on the question and sundry allusions by English leaders have made it plain that a great opportunity was then lost. Since 1908 much has happened. Scholarship has contributed proofs of the Catholicity of non-episcopal Christianity, the Mission Field has made approaches to Unity and the need and duty of Unity have been grasped by great multitudes who previously had given no thought to the subject. The Lambeth Conference next July will devote much time to the matter, and will probably make it the chief subject of discussion. The forces hostile to Unity are being mobilised. Therein lies a danger.

Anglo-Catholicism on the Eve of the Conference.

A series of meetings have been arranged to be held in London a week or ten days before the Conference meets. Ostensibly the object is to bring home to the Anglican Communion its peculiar character. It is not unkind to say that its real desire is to make the bishops realise that there is a strong, compact body of English churchmen who will oppose to the bitter end any attempt to make the outlook of the Anglican Communion more comprehensive by acknowledging the true status of non-episcopal churches and by removing barriers that now block the way to Unity. The men who plan the Congress are Christians. They are honest in their exclusive beliefs. We give them honour for their attachment to the fundamental truths of the Gospel, but we are not blind to the narrow exclusiveness which we as honestly believe to be opposed to the truth, love and freedom laid down in the New Testament as the basis of the Church Catholic and Militant here in earth. It is possible for bishops to be timid. It was once said, "*Episcopi Anglicani semper pavidi.*" The official mind hates above everything any appearance of internal conflict. The highest truth of organisation is at stake. The question now is, "Will the Church of England rise to the full height of her heritage and proclaim herself to be a Church faithful to the Catholicity of the Gospel or will she yield to the temper of the exclusivists who wish her to be a sect—self-contained and exclusive—disowned by Rome on the one hand as non-Catholic, and disowning on the other hand the Evangelical Churches as non-Catholic?" An hour of destiny lies before our National Church. May the bishops from the United States, the Commonwealths, the Mission Field, as well as those from the Homelands, be given grace to reach right decisions, and by so doing pave the way for the unity of Christendom.

"Pan-Protestantism."

We who advocate Unity are charged with losing sight of the fact that the Roman and Eastern Churches are outside our view. Our hearts go out to the Eastern Churches in their day of trial. The Roman Church deliberately says that she will have nothing to do with Unity save on the basis of absorption. If the Christian Churches of the Reformation attain reunion they will become an object lesson to the world. Rome will be forced to look upon them with other eyes. The East will see that the essentials of faith are preserved and will be more ready for the consideration of Union. For the sake of a wide union the first step is the closer union of the Reformation Churches, and the so-called arguments for delay in Home Reunion ought not to be considered valid. If we who stand closer together than the Churches of England and the Eastern and Roman Churches adopt a basis that may serve in the Providence of God as the basis of Unity, we shall do much to advance the whole unity of Christians throughout the world. If the ground adopted be well built on the teaching of Christ and the Apostolic Church we need have no fear for the future. The right view to take is to do now what God would have done, and leave in His hands the working out of the next step. All who wish to see some fruit from the discussions of the past decade, who do not desire to see the lessons of the war lost, and are keen on the efficient discharge of sacred functions by the Church of God should pray earnestly that the spirit of wisdom and concord should react on the two hundred and fifty bishops who will deliberate next July.

Edith Cavell's Legacy.

Part of an open letter from Pastor Le Seur of Berlin to a Pastor in French Switzerland.

. . . One day the Council of the Court Martial, whose difficult duty it was to conduct the prosecution of cases of espionage, told me that the next morning I should be required to assist an English woman who was to be shot—Miss Edith Cavell. I shrank into my inmost soul at the thought of such a duty. I heard the name for the first time. I had known nothing of the proceedings. But of course I could not refuse so difficult a duty. I was not allowed to visit Miss Cavell before the verdict had been passed, which was pronounced at four o'clock in the afternoon. I was present at this transaction. Thirty-five accused persons were assembled in the Court, less one who had committed suicide. The verdicts were read in German and French. Of the nine death sentences that had been passed, only five were ratified, and I knew that only two were to be carried out on the principal offenders. It was heartrending to see the reflection of the verdict on their faces.

All the accused remained perfectly calm except two, who burst into tears, and these were the two who were to be released. They were a simple labourer, whose feelings got the better of him, and a lady, whose husband, standing next her, had been condemned to hard labour. The accused had formed an organisation with the object of bringing men of military age over the Dutch frontier, in order that they might join their Regiments in England to fight against us. They had succeeded in only too many instances, to the great detriment of our army.

Miss Cavell and a Belgian architect, Mr. Baucq, a Roman Catholic, were looked upon as the chief offenders.

Edith Cavell was an educated lady, about forty years old. She had been working in Brussels for ten years as head nurse in a large private clinic. If I am rightly informed, she not only conducted the training of the nurses, but had introduced the English method of nursing into Belgium. Because of her calling, the German authorities had given her complete liberty. She misused their confidence to further the aims of this organisation. She took men able to fight into her clinic under the protection of the Red Cross to enable them to reach Holland from there; she has herself confessed to having helped at least 250 men to get over the frontier; that was equivalent to a platoon, which of course would fire on our soldiers. The judge had reason to assume that the numbers were even higher.

After the verdict had been read I conducted Miss Cavell to an adjoining room. To make it a little easier for her I had offered to tell her myself that the verdict was to be carried out on the following morning. It was unspeakably difficult for me to carry out my intentions. She herself came to my rescue. "How long will they give me?" "Alas, only till to-morrow morning." For a moment her face flushed up, and tears came into her eyes, but only for seconds. I offered her my services as a Pastor, and said I was at her disposal at any hour of the day or night, but she politely and firmly declined this offer. "Can I do anything to help you? Try not to see the German in me, but only the servant of our Lord and Master, who is quite at your disposal." She then asked me if it would be possible to inform her old mother of eighty in England, so that she might not get the news first from the newspapers. I promised her to do all in my power to fulfil this request, and as far as my knowledge goes it was done. She further asked me if she could give me letters to be forwarded to her loved ones at home. I again promised her to do all I could. These letters had to be given up to the German Authorities, who, I hope, forwarded them. She said that during the ten weeks following her arrest she had been counting on no other result of the trial but this. It was greatly on my mind that she should have spiritual help in this great distress. I therefore did something for which I had no legal right. I felt deeply that she could not accept any help from a German in the uniform that she must surely hate. Moreover, according to the principles of her Anglican Church, it was hardly possible for her to receive the Holy Communion from anyone but an Anglican clergyman. But I knew and respected the Anglican Chaplain at Brussels, the Rev. H. S. T. Gahan, a true Christian, who was allowed to conduct his services during the whole of the occupation. So I asked Miss Cavell whether she would like Mr. Gahan to come to her to give her the Holy Communion. Her eyes shone, and she joyfully accepted this proposal. Finally, I told her it would be my duty to help her in the last moments—should I try to get Mr. Gahan to come instead of me? I was doubtful whether this would be allowed. She declined this offer with great decision. "That would be far too hard a task for Mr. Gahan, who is not used to such things." "Ah, Miss Cavell, I am not used to them either. But would I be doing you a favour if I were to come for you here rather than to meet you at the place of execution?" She accepted this gratefully. I said some words of Christian comfort to her, and then we parted, after shaking hands warmly. I quickly hurried to Mr. Gahan, but he was not at home. What was I to do? He had to be told quickly, but, of course, the whole affair had to be kept secret. So I left a scrap of paper at his house with some English words, telling him to come to me as quickly as possible with his Communion vessels for a dying member of his congregation, who wished to see him. I went home with a heavy heart. It must have been after eight o'clock when the English clergyman at last came to my house. When I laid the whole matter before him he almost broke down. With the permission I had got for him, he then drove to the prison of St. Gilles. He was allowed to remain there as long as he wished, without any witnesses. Later on he told me, with the distinct permission to tell it to others, that Edith Cavell had said, just before she had taken the Communion, that, standing on the borders of Eternity, she now saw that patriotism was not enough, and that we were not to hate anyone, but to love all!

At the first streak of dawn, with a heavy heart, I drove to the prison. I asked to be announced to Miss Cavell. If I remember rightly, the soldier told me that she had been kneeling at her table. In the cell a gas jet was flickering. Two large

withered bunches of flowers, which had stood there for ten weeks, gave one the impression of a grave. Miss Cavell had very carefully packed her small belongings into her handbag. I accompanied her through the long passages of the great prison. The Belgian warders stood there, and greeted her silently with deep respect. We then got into the motor that was awaiting us in the yard. A few moments later the Roman Catholic Priest, Father Leyendecher, came out of the same door with the other accused person, Mr. Baucq, an architect, of about thirty-five years of age. Baucq went round to each of the German soldiers on guard; he shook hands with them and said: "We will bear no malice." And then our two motors drove out into the morning.

I sat next Edith Cavell to accompany her to her own burial. I had taken a small bottle of Eau de Cologne with me, but she refused to use it. It was not necessary, she said. She sat quietly at my side, and I did nothing else except repeat a line of Scripture or a verse of an English hymn to her now and then. She was wonderfully calm. When we reached the place a company of soldiers were drawn up, under the command of an officer. A Counsel with his secretary, an officer from the Commandant, and a doctor were there. We clergymen led the accused to the front; the soldiers presented arms, and the sentence was read in French and German. Mr. Baucq called out, with a clear voice, "Comrades, in the presence of death we are all comrades!" He was not allowed to say more. The verdict was read, and the last word was spoken to the accused by us clergymen. I thought it best to make this as short as possible. I took Miss Cavell's hand and said, in English of course, "The grace of our Lord Jesus Christ and the love of God and the fellowship of the Holy Ghost be with thee now and for ever. Amen." She returned the clasp of my hand, and answered something to this effect: "Tell Mr. Gahan to tell my loved ones later on that my soul, as I hope, is saved, and that I am glad to die for my Country." Then I led her a few steps to the pillar, to which she was loosely tied. A bandage was put over her eyes; the soldier told me they were full of tears. Then some seconds passed—they seemed endless to me—because the Roman Catholic Priest spoke longer to Mr. Baucq—till he also stood at his pillar. Then the sharp word of command was heard; two volleys rang out at once, ten men, five paces distant, and without a sound the two accused sank to the ground. A few minutes later the coffins were put into the earth, and I prayed by Edith Cavell's grave, and pronounced the blessing. But when I got home I felt sick in my soul.

My duty was solely that of the pastor. But I can testify that, firstly, the whole sad affair was carried through without the slightest hitch; that in my opinion Miss Cavell's death was instantaneous and without any pain; that, as far as I could see, all present tried to treat the accused as kindly as they possibly could. . . . It is not for me to judge whether the sentence was legally right or not. I am not a lawyer, nor have I direct knowledge of the case. My judgment as a layman is this: legally the verdict seems to stand as right; politically it was to my mind a grave mistake. Morally it belongs to those dire necessities above mentioned. Miss Cavell did have a Belgian counsel.

. . . Will we not hold those words sacred as Edith Cavell's legacy, Patriotism is not enough—and we are to hate no one, but to love all?

I love my fatherland, and it were sin if I were not to be loyal. When I drove to the place of execution on that sad morning with Edith Cavell I deeply realised two things—the utter cruelty of war, and the glory of that Kingdom of God that stands high above the Nations; that united me to the accused in my inmost soul. We want to serve this Kingdom, do we not? I can see from your letter that this desire is alive in your soul also. . . .

An English friend has just written to me: "It is difficult to write in these days, when our hearts are sore about so many things. But I have just come from a Student Conference at Swanwick, and there at least one found real longing for a new world—for a world in which the Kingdom of God should be made manifest. In yours and in our own young generation—'a lonely generation,' as it has been called—lies the hope for the future."

My dear brother, let us belong to this "lonely generation," which knows something higher than Patriotism, which has the will to love.

PAUL LE SEUR.

(Reprinted from the "STUDENT MOVEMENT.")

THE officers of the World's Student Christian Federation, therefore, ask that Christians everywhere will remember in Prayer before God the men and women who, in the universities and colleges of the world, are trying to understand and are preparing to serve the needs of their generation.

Conditions of Answered Prayers.

By Professor H. T. ANDREWS, D.D.

I WANT to speak this morning upon the conditions under which we may expect an answer to our prayers, and I shall take as a text for my address words that you will find in the Second Book of Chronicles, the fifteenth chapter, and a phrase in the second verse: "The Lord is with you if ye be with him." The prophet who spoke these words is practically unknown to us. We cannot even be sure about his name. In one verse he is called Azariah, the son of Oded; in another verse of the chapter he is named simply Oded. This prophet with an uncertain name flashes across the stage of history for one brief moment, makes a single speech, and then returns into the oblivion from which he came. But that single speech was worth making, for it sums up the essence of religion and the theology of prayer. Azariah says more in five verses than many men can say in five volumes. Azariah was addressing King Asa. Asa had just returned triumphant from the war with Ethiopia. It had been a stern struggle, but at last the victory had been won; and as he was returning from the conflict flushed with his triumph, this unknown prophet met him and flung down the challenge, "The Lord is with you if ye be with him." We should have understood these words perhaps better if they had been uttered at the commencement of the campaign. But the victory had been won. These words were uttered not for war, but for peace. Asa was in the position in which we are to-day when this challenge was thrown down to him, "The Lord is with you if ye be with him."

God's help is always conditional. The Lord will be with you *if* ye be with Him. It is exactly the same in the teaching of our Divine Master. "If ye abide in Me, and if My words abide in you, ye shall ask whatsoever ye will, and it shall be done unto you." The German Emperor, as you will remember, boasted in the middle of the European War that God was his unconditional Ally, and that he could always rely upon the unconditional help of the Almighty. That was sheer blasphemy. God will never be the unconditional Ally of the German Emperor or of anybody else. In the middle of the great struggle in America for the emancipation of the slaves, at the moment when things were going badly for the North, a Council of State was held to discuss the question whether it was worth while continuing the fight. Men were beginning to ask whether God was on their side after all, and in the middle of the Council Jefferson suddenly sprang up on to the platform and said, "The question is not whether God is on our side, but whether we are on the side of God!" Jowett, the great Master of Balliol College, Oxford, was once asked by an inquisitive student, "Master, what do you think about God?" Jowett answered, "What I think about God matters very little. The main thing is, 'What does God think about me?'" Yes, and what does God think about us to-day, what does God think about you or me? What does God think about our Churches? What does God think about England, about the international situation, about the condition of the world? "The Lord is with you if ye be with Him."

What does it mean to be on the side of God? It means surely this—that we take the law of God and the truth of God and the will of God as the standards and guiding principles of our lives. We have only the right to ask God's help as long as we are prepared to do God's will. That applies to everything. It applies to our national life. It is a great thing to be a patriot; it is a great thing to have the love of one's country burning in one's heart; it is a great thing to be able to feel towards England as Shakespeare felt towards it:—

"This Royal Throne of Kings, this sceptred Isle,
This earth of majesty, this seat of Mars,
This other Eden, demi-paradise,
This precious stone set in the silver sea,
Which serves it in the office of a wall,
Or as a moat defensive of a house,
Against the envy of less happier lands;
This blessed spot, this Realm, this England!"

It is a great thing to be able to say that, and to feel that England is the vehicle of God's will for the nations of the earth.

But we have to be careful at times lest our patriotism destroy our religion. In these days when there is such chaos, such confusion in the world, we need to look to God, we need to strive to make our country a worthy agent of Almighty God. For, after all, we must remember this—that England has no freehold in the Divine protection or the Divine favour. It is only as England seeks to do God's will, seeks to live for God's truth, that England will be regarded as worthy to occupy the supreme place it has held hitherto.

The same condition applies to our Churches. The Lord is with our Churches as long as our Churches are with Him. But you say, "That may be taken for granted surely; surely the Churches are on the side of God?" Well, you have only to look over the broad field of history to see there the wreckage of Churches in the past, Churches that ceased to embody the Divine will and fell to ruin. Are we sure that we are doing God's will completely? Are we sure that our unhappy divisions in Christendom to-day are part of the Divine purpose; are we sure that our rivalry, our hostility—for it amounts to hostility almost at times—is pleasing to God above? If Christ came down to our Churches, would Christ be contented with them as they are? If we want to claim the Divine promise we must set our own house in order and strive to embody more completely the will of God.

Surely the same law holds good of our individual lives. There is nothing in which there is more egotism and more vanity displayed than in prayer. We most of us in our prayers think that we ought to be the peculiar objects of God's providence and God's love. But it is only as you and I have set ourselves in line with the Divine purpose, it is only as you and I become vessels fit for the Master's use—it is only as that that we can claim special help from God. Prayer is a wonder, prayer is the mightiest force in the universe, prayer can save a nation and save a Church where nothing else can. But prayer has its law, and prayer has its conditions, and if we want to realise the full power of prayer we must conform with the conditions. "The Lord is with you if ye be with Him"; "If ye abide in Me, and if My words abide in you, ye shall ask whatsoever ye will, and it shall be done unto you."

World Mission Notes.

Africa for Christ or Mahomet? VERY few English Christians are aware of the critical missionary position in Africa. Out of the 120,000,000 inhabitants 100,000,000 have never heard the gospel. Only 8,000,000 at most are Christian, and about twice as many have been under direct or indirect Christian influence. There are 50,000,000 Mahommedans in Africa, and every year the number grows rapidly through the influence of Mahommedan missionaries among the pagan tribes. All missionaries say that it is much easier to win pagans to the Cross than to draw men from the Crescent to Christ. At the present time African missions are understaffed, and in many districts there are mass movements which need careful shepherding and hundreds of men and women waiting to be trained as living agents. This will show the critical stage we have reached in African evangelisation.

German Mission Stations. The German and Basel Mission Stations have been taken from under German control and the numbers of other missionaries are insufficient for carrying forward their own denominational work. The necessity of re-patriating German workers was only too sadly plain to all who had to do with them. It is always hard for a missionary to forget his native land when his country is in crisis. It was specially hard for Germans to do this as the State demanded from them allegiance of a compelling sort. The missionaries forgot that they were primarily missionaries of the Kingdom of God and became centres of German intrigue. For the peace of districts the Allies have had to remove them, and that means a very great addition to the burdens of other workers, and consequent neglect of much that cannot be done. Let us pray that men and women be raised up to do the work of God in the districts once under control of the German missionaries!

War and Mission Workers. One of the problems that caused great searchings of hearts has been solved. The relations between Allied and German fellow-workers in the Foreign Field have not to be considered at present as the countries where they came in contact have practically been cleared of the German agents. From one point of view this is a pity, for it would have given Allied missionaries an opportunity of showing that they rose above national ill-will and wished to treat kindly men who had lately been our enemies. On the other hand, such suspicion has been roused and such real ground for condemnation of methods has been made public that no allied country dare entrust work among the natives to Germans. The world to-day is too full of explosive material to make it safe to run any risks. Unfortunately war leaves behind it a legacy of distrust that cannot at once be wiped out.

The Exchanges. The Christian public now partly understands what the change in the Exchanges involves. The recent Government establishment of the rupee at 2/- instead of 1/4 automatically increases the remittances to India from the missionary agencies about £100,000. This adds considerably to the half-million of money Chinese and Indian Exchange rates has thrown upon the Christian public as a charge that must be met if the foreign work of the Church has not to be greatly retrenched. Smaller Societies who have not been embraced in the general appeal are also suffering for the same reason, as the value of neutral money as well as money in those lands which have a silver currency has so altered that it is impossible to make ends meet, unless income can be increased. The people of God will not forget the claims of His Kingdom.

The United States and Missions. The United States do not suffer from depreciated currency, but their money does not go as far in the East as it did before the war. The booming incomes of the American missionary organisations are a proof that in the hour of national prosperity the front line of the Church is not forgotten. It may well be that the States may be able to undertake work which British organisations cannot support. We may expect much closer co-operation than in the past, and the work of Edinburgh makes it more simple to deal with the pecu-

liarly pressing problems that now confront missions. In the foreign field the sense of denominational self-importance or racial superiority is not so strongly felt as at home. We trust God to give His guidance to all who are now entrusted with the perplexing problems of sustaining the financially weak work.

The After War Call. It must not be forgotten that the world has afforded a spectacle that has been judged by the non-Christian as well as by the Christian. All the great Christian nations—with one exception—have been at war. Christianity, the religion of peace and goodwill, did not restrain the combatants. The civilisation on which we boasted ourselves proved itself unequal to the strain of preventing four years of struggle. The missionaries in every field felt the stress of war. Some took commissions, others had to do double work, furloughs were postponed, and in a number of instances missionaries accompanied foreign labour battalions to the Front. Now is the time for proving that we preserve our essential Christianity in spite of the struggle. If missions go back it will be felt we retreat because we cease to believe in their importance. Our duty is most pressing when our means are least able to enable us to discharge them.

Church Union Mission in the Field. The current number of the informing and thought-provoking "International Review of Missions" publishes no less than three plans for securing Christian union in the foreign field. One comes from India, another from China, and the third is the well-known Kikuyu scheme. All three bear proofs that they are the outcome of earnest prayer and a great need. Many denominations are interested, and all are keener on asserting the unity of Christians in their Saviour than in securing for any one church predominance in the arrangement of the details of the united church to which they look forward. The General Assembly of the South India United Church passed a resolution which lays down the question for consideration, "The desirability or otherwise of adopting a constitutional episcopacy, (1) in which there shall be bishops elected and responsible to the General Assembly; (2) in which there shall be mutual recognition of absolute equality of the ministry and of the membership of the uniting churches, and (3) in which the united church shall be an autonomous and independent entity."

The Crux of Unity. In all the schemes we see that the great crux is the character of the episcopate which determines the character of the ministry. Missionaries find no obstacle in the acknowledgment of an episcopate of a constitutional type responsible to the chief synod of the church. Opinion instead of becoming weaker everywhere appears to become harder in unwillingness to accept any episcopal government which involves belief in Apostolic Succession and an exclusive ministry. That is the rock on which schemes seem likely to come to grief unless the Lambeth Conference which will have these schemes under consideration discovers a way out. In the mission field there are practically only two types of missions—those who hold the exclusive grace of episcopal orders and those who do not. There is a real danger of division becoming acute on this point.

OUR 74th ANNUAL MEETING.

ALTHOUGH the date is some time ahead it is a pleasure to announce that the Bishop of Uganda will speak on Christian Unity at our 74th Annual Meeting, to be held D.V. on Tuesday, May 4th, at 3 p.m. in the Queen's Hall, W. We hope there will be a large and representative attendance.

Books Worth Reading.

PATHWAYS TO CHRISTIAN UNITY: A FREE CHURCH VIEW. (London: Macmillan & Co. 6/-.)

Free Church laymen—including Mr. Malcolm Spencer—and ministers including Dr. Orchard have combined to present a Free Church view of the problem of Christian Unity. As was to be expected from the character of the writers they have produced a most readable volume with a high spiritual tone and a burning desire to end the separatist spirit that in their opinion is one of the greatest of contemporary evils. They have said much that has already been said, they review history and present day life and they pass on to the reader an uncomfortable feeling that he as well as they share some responsibility for the chaos that meets the eye of a man who looks to find One Holy Catholic Church Militant here on earth. We do the writers no injustice when we say that they are more anxious to have attention fixed on their constructive programme than on their retrospect or summary of things as they are. Coming from Free Churchmen it is remarkable to find emphasis laid on the fact that baptism is not the sign of admission to a sect, but is baptism into the One Body; and that the sacrament of the Lord's Supper is the sacrament of Unity, and apart from Unity is without full meaning and value. A Churchman a few years ago would have hesitated to issue such a statement, and we venture to say that very many prominent men would not now endorse it. The following statement is as necessary as it is true: "Let every church member be taught that he is related to the one Church, not because his denomination is a branch of the True Vine, or a member of the sacred Body—a notion which we have seen to be unscriptural—but because he himself is immediately united in Christ to the whole Body of His Church, and is related to the denomination only as a first step to the outward expression of membership with all the rest." We have been impressed by the evident desire of the writers to get to grips with fundamentals. Until this be done and men face boldly what divides them there is no hope of real Unity. The more the whole subject is discussed among the Reformed Churches, the clearer it becomes that there can be no unity as long as one section maintains its exclusive possession of guaranteed grace, and insists on all others being absorbed in it for the sake of Unity. Our authors are plainly emphatic on the point that no such solution of Unity problems is thinkable in view of the teaching of Scripture and history. This book well deserves careful study.

THE ATONEMENT: THE IDEA OF THE ATONEMENT IN CHRISTIAN THEOLOGY. By The Very Rev. H. Rashdall, Dean of Carlisle. (London: Macmillan & Co. 15/-.)

Dean Rashdall has written one of the most scholarly discussions on the Atonement. Scholarship and great philosophical attainments are not necessarily security against the obsession of a wrong idea and although we have learned much from careful study of this treasury of learning and storehouse of patristic and modern knowledge we find ourselves unable to accept its conclusions, and cannot reconcile them with the plain teaching of Holy Scripture. Dr. Rashdall does not expect us to find his view in the writings of St. Paul or in the teaching of the primitive Church. He holds very strongly that the Synoptic Gospels require to be treated with a criticism that will remove from them the authoritative value which we are accustomed to place on our Lord's statement that He gave his life a ransom for many, and on the narrative of the Institution of the Lord's Supper. "If only we reject Matthew's addition 'for the remission of sins' there is nothing in any of the narratives to suggest that the approaching death was in any way whatever to bring about the forgiveness of sins, or that Jesus was dying 'for' His followers in any other sense than that in which He had lived for them—in any sense but that in which other martyrs have died for their cause and for their followers." "Christian experience may afterwards have discovered such a unique significance; but that does not justify our reading back into Christ's own words an idea which there is nothing in His language to suggest." This conclusion is the result of the application of a critical method whose chief recommendation seems to be that when we find anything in the

narrative opposed to the conception that the value of the Atonement is subjective only, we must either attribute it to the theological view of the Evangelists or the zeal of theologians anxious to read their own meaning into the words of our Lord, and therefore a gloss.

How did this creep into the Church so soon after the death of our Lord? "The belief that in some sense Christ died for sin —in order that sin might be forgiven or removed was quite certainly part of what St. Paul received. It was already an article of the Church's traditional creed when the Apostle of the Gentiles was baptised into it. It was due neither to the theorizing nor to the visions of St. Paul. It resulted from the reflexion of the Church in the interval which elapsed between the Crucifixion and St. Paul's conversion—a period which cannot have been more than a very few years." Here we have the astounding view put forward that in a very few years the whole centre of gravity—so to speak—of the Apostolic message was changed by the primitive Church. Dr. Rashdall truly maintains that the burden of the Apostolic message was the resurrection of Christ. That was the outstanding proof of the claims made that He was the Son of God; but never once did the earliest teaching of the Church lose sight of the fact that He came as Saviour and that He died for the remission of sins. The message of the Apostles would have been meaningless for their hearers if this were not the case. There was no time for such a perversion of our Lord's message to spring into full being, and the elementary principles of honesty that must be associated with the Apostolic band would have prevented them adopting a course that was opposed to all they had learned from their Master. Not by addition to His words, but by exposition of what He had taught did the Church of Christ from the beginning declare the doctrine of remission of sins by the death of Christ.

It is not unfair to test the central position of this book by the treatment of the Resurrection. "The resurrection and not the death of Christ is the central fact of the gospel message, being regarded as the proof of His Messiahship and the pledge of His power to save at the judgment." No candid reader of the allusions to the Resurrection can fail to believe that the Apostolic Church believed in Resurrection in the sense of the resuscitation of the dead body of our Blessed Lord. Only the exigencies of a supposed necessity to remove the supernatural—the miraculous—from Christianity could have arrived at any other conclusion. Dr. Rashdall accepts this teaching of the Resurrection as implicated in its centrality in the early speeches in the Acts. He lays stress upon their supposed proof of the survival of a type of theology "in which the saving efficacy of Christ's death played no part, or at the very least to the existence of Christian circles in which very little stress was laid upon it." When he discusses the resurrection he says, "It is enough to say that the evidence for the occurrence of visions of the risen Lord to some of the disciples shortly after the crucifixion is very strong. . . . The evidence for the resuscitation of the actual body laid in the tomb is very much weaker, resting solely upon documents probably none of them written by eye-witnesses, not written till fifty or more years after the events recorded, and inconsistent with one another in many important particulars." Surely Dr. Rashdall does not maintain that the earliest Gospel was not written before A.D. 79! If he does so he is opposed to the testimony of modern scholarship. Whatever view of the objective Atonement we may accept, there can be no doubt as to the fact that the whole tendency as well as the explicit statements of the New Testament affirms clearly the resurrection in the sense of the resuscitation of our Lord. Dr. Rashdall, in the interests of a theory, accepts the silence of the addresses in Acts as proof of his own view, while he rejects the positive statements because they are opposed to his convictions. Surely never before have we had so clear an instance of the superiority of conclusions from silence as superior to the acceptance of direct evidence in the same author. When he is silent, his silence has a positive meaning; when he distinctly asserts his assertion must be explained away.

We have said sufficient to show that Dr. Rashdall cannot be accepted as a trustworthy guide to the doctrine of the Atonement. It is easy to criticise destructively incomplete views that in their incompleteness have led to distinct error—but that the Atonement is something more than a great example, inspiring men to higher living, is plain in every New Testament book, and we

prefer the guidance of those who knew what our Lord thought and taught, to the exposition of what he ought to have taught to fit in with the present day ideals of scholars who are more anxious for the reconciliation of Christianity with their own prepossessions, than with its exposition as it is found in the one authoritative source of its message.

SIR ROBERT ANDERSON, K.C.B., LL.D. A Tribute and a Memoir. (Morgan & Scott. 3/- net.)

This short record does not pretend to be a Life, for as the author states in his Prefatory Note, Sir Robert wrote some years ago on the "lighter side" of his official life, and the volume is one worth reading and possessing. The writer of this review was privileged to be numbered among the more intimate friends and associates of Sir Robert, and to take long walks with him, involving train journeys as well as expeditions on foot, which enabled conversations on a wide variety of topics, and developed a regard which makes the present volume the more attractive. We warmly commend it for what it does contain, and only add that we think it might have included much more. The Church of Christ owes a great debt to the memory of Sir Robert Anderson, and if his many works, particularly "The Gospel and its Ministry," were the text books of our theological colleges there would be greater intensity of spiritual life and preaching in our Churches. It is a mistake to suppose Sir Robert was a narrow-minded man, or that he was the opponent of legitimate criticism, or a mere unreasoning champion of orthodoxy. He possessed insight into the full-orbed Gospel, and his attachment to Christ amounted to a passion which sometimes, as for instance when the blasphemous "New Theology" teaching emanated from the City Temple, found full display. His trenchant pamphlet in exposure of the "New Theology" (which was published by the Alliance), did much to defeat this evil, just as his pamphlet on "Spiritual Manifestations and the Gift of Tongues" has done, and is still doing, much to expose the fallacies and evils of another aspect of the devil's counterfeits. Sir Robert was a humble Christian of a most tender disposition, as we were privileged to experience, and those who have benefited in any way, and they are very many and world-wide, by his writings will welcome this little volume, and we hope pass it on.

CHRISTIAN RECONSTRUCTION. By C. H. D. Robertson. (Marshall Bros. 2/6.)

Mr. Robertson is a Scotsman by origin, an American by birth, a Canadian by adoption, and an Englishman by training. He sees the evil wrought by our unhappy divisions, and writes in a series of paragraphs his opinion on a policy of bringing into one all the forces that make for righteousness. He is not a theologian, and some of his contentions will not stand critical examination, but we believe he is sounder at heart than his words occasionally imply. Outside the realm of theological definition he has much to teach which needs to be assimilated by the public. "Play the game straight, in the light of Christ's revelation and your own conscience, and you may be sure that you will not go far wrong, and that a loving Father will readily forgive the mistakes honestly made, to which our finite human knowledge makes us liable," is a fair summary of his outlook on life.

THE NAKED TRUTH. By Bishop Croft. (Chatto & Windus. 5/-.)

The Bishop of Hereford writes an introduction to the appeal of his predecessor in the See for a just appreciation of the position of Nonconformists in England. In the latter years of the seventeenth century Nonconformity was weak in England. We have no figures to guide us, but from the facts and statistics of later times we doubt whether there was even ten per cent. of the spiritually minded population outside the Church of England. To-day one-half of the church-going public do not attend the ministrations of the Established Church. Had the advice of Herbert Hereford in 1675 prevailed, Herbert Hereford in 1919 would have been faced by a very different condition to that which now exists. We cannot put back the clock of history, and we are far from arguing that the growth of Nonconformity has not been part of the Divine plan for the Christianisation of England and the world. We do not know. It had its manifold evils and to-day we have to face the problem of bringing into one the separated brethren who love their Lord and Master. This book has a lesson for our own time, and should be widely read.

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